

Penn
THE *11* OF
BIOSCOPE

OR

Crown
DIAL OF LIFE,

EXPLAINED.

TO WHICH IS ADDED,

A TRANSLATION OF ST. PAULINUS'S EPISTLE TO
CELANTIA, ON THE RULE OF CHRISTIAN LIFE:

AND

AN ELEMENTARY VIEW OF GENERAL CHRONOLOGY;

WITH A PERPETUAL SOLAR AND LUNAR

CALENDAR.

BY

THE AUTHOR OF "THE CHRISTIAN'S SURVEY," &c.

Granville Penn.

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THE
DAYS
OF
OUR
AGE
ARE
SEVENTY
YEARS.

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Psalm, xc. 10.

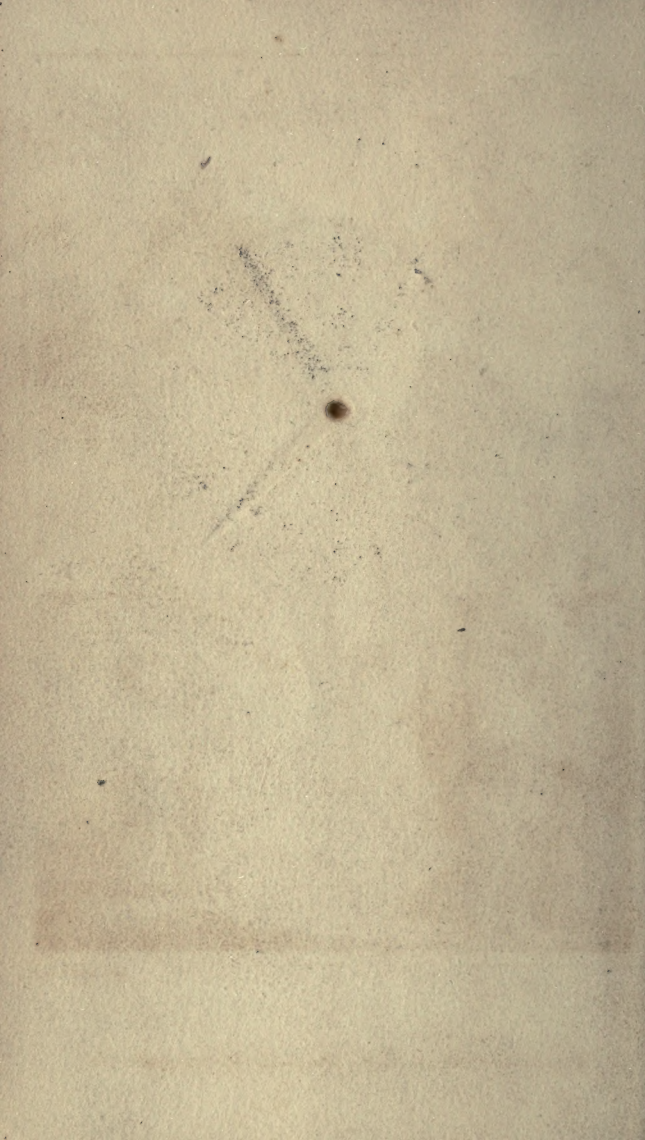
HOW OLD ART THOU?

Gen. xlvii. 8.

WALK CIRCUMSPECTLY, REDEEMING THE TIME.

Eph. v. 15, 16.

27643



ETERNITY



Cha^s Heath sculp^r

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THE BIOSCOPE.

Go DIAL! measure of our years,
Measure of earthly hopes and fears;
And, in Thy friendly purpose bold,
Thy plain and artless tale unfold.
In Thee no subtlety we see;
Clear is the truth that speaks in Thee;
Truth, such as may at once impart
Conviction to the guileless heart.
To each, Thy various office lend:
REMEMB'RER, MONITOR, and FRIEND.
Let *past* experience serve, to guide
The *present* moments as they glide;
And point them to that *future* goal,
Where Heaven may take the passing soul.

Though plain and simple be Thy guise,
Let none Thy simpleness despise ;
But bid them know, if us'd aright,
That simpleness is match'd with might.
For Thine the pow'r, to redeem
Time vanish'd as the vanish'd dream ;
Thine is the blessed power, to close
In endless bliss a life of woes ;
And Thine the pow'r, when life's deceit
Too far hath urged her fatal cheat,
To snatch from ruin on the brink,
AND TEACH A THOUGHTLESS WORLD TO
THINK.

ERRATA.

Page 20, line 6, *for* ingenious, *read* ingenuous.

— 57, — 3 from bottom, *dele* in.

— 66, — 8, *for* as an end, *read* by its end.

— 278, — 4, — from, *read* in.

— 286, (Table) — 4001, — 4000.

— — — — 1095, — 1079.

PRELIMINARY CHAPTER.

“*How Old art THOU?*” was a question addressed by a great king to an ancient patriarch; and it drew forth that memorable judgment upon *a long life*, which is known to every one who is acquainted with his Bible.

Although this question would be esteemed a very uncourtly one, in modern times, for one person to ask another, it is nevertheless one of the most momentous, for every individual to address frequently and seriously to himself; because, unless we frequently ask ourselves this question, so as to live under a continual sense of *the fact* which must supply the answer, it will be hardly possible for us always to maintain that correspondence between our *minds* and our *years*, which the

laws of our moral being require, and suppose; which depends altogether, upon the degree of attention we *habitually* pay, to our *progress in time*.

If we fairly consult our experience of human nature, either in ourselves or others, we shall presently perceive, that although the progress of life is rendered, by God's ordinance, most regular and uniform, yet the concern which the mind takes in that progress, is most irregular and contradictory. For, the propensity to inquire "*How old am I?*" which we all discover, with so much alacrity, in the outset of life, commonly slackens as life advances; and when it is declining towards its end, we would willingly abstain from the inquiry altogether: just as if the circumstance which gave life its importance, stood somewhere in *the middle* of its course; which being passed, our interest in the progress of life passed also. Whereas, it is most certain, that the circumstance which alone gives *real* importance to life, stands always *at the end* of its career; so that, until we shall

have reached that circumstance, the question "*How old am I?*" ought to engage our concern more and more every year, and not cease to engage it, until years and bodily existence have passed away together.

In the first ascent of life, we are apt to ask ourselves, "*How old am I?*" with so much overweening eagerness, that we seldom take time for making a sound reflection upon the answer. In the descent of life, we do not care to ask ourselves the question at all, and consequently, we have no answer to reflect upon. In the ascent, we press forward upon time, and prematurely assume the consequence and fruits of years. In the descent, we hang backward from the current of the stream, and persuade ourselves that we still retain the privileges, if not the ornaments, of youth. In both cases, the gradual and orderly process of nature is violently opposed by the irregularity of our minds; our thoughts become dissociated from our years; and hence arise, so frequently, those two un-

seemly characters in human life, presumptuous youth, and trifling old age.

But the difference is great between the two; for, presumptuous youth may, by the indulgence of time and the intervention of reflection, correct its failing, and terminate in a venerable old age; whereas trifling and worldly old age has very little prospect of a change from the counsels of reflection, and still less from the indulgence of time.

Nothing can be more prejudicial to our mental interest, or more derogatory to our moral dignity, than the discordance which is thus produced between our *minds* and our *years*. This it was, that called forth that severe, yet not ill-founded, sarcasm of the poet:

—“ All mankind mistake their time of day.

Though grey our heads, our thoughts and aims are
green.

Like damaged clocks, whose hand and bell dissent,
Folly sings *six*, while Nature points to *twelve*.”

This, surely, is one strong motive, for endeavouring always to preserve a just pro-

portion, and balance, between the tenour of our thoughts, and the number of our years.

But another, and a far more weighty, argument for that practice, arises from a due consideration of the *average quantity* of human life.

The average measure of human life, is set at SEVENTY YEARS. In evidence of this important fact, we have the testimony of Moses, in the ancient church of God; of Solon, and Hippocrates, in the ancient heathen world; and it is confirmed to us, by the universal experience and suffrage of all the succeeding generations of mankind.

Now, it is natural for us to inquire *two* things: first, *Who* fixed that average? secondly, *Why* that average was fixed?

To the first question, the answer is obvious and immediate: it was fixed by HIM, who gave the life.

Again, if we ask, *Why* HE fixed that average; *Why*, out of all the possible proportions of time, exceeding that measure, HE should have determined the average allowance of human life exactly to *seventy*

years, the answer is equally obvious : because HE deemed it *sufficient*.

But, *sufficient* is a relative quality, relative to some *end* or *purpose* to which it *suffices*. What, then, was the end or purpose, for which the Giver of life deemed *seventy* years of life, more or less, to be a *sufficient measure* for man ?

To answer this question, we must ascend to the contemplation of those purposes of God in creation, which are rendered cognizable by our capacities. The *design* of GOD, in producing this created universe by His power, His wisdom, and His goodness, constitutes what we denominate *the WILL* of GOD. In this visible part of that great work, the will of the Creator is accomplished by *two* different kinds of *agents*, formed by Him for their several and distinct uses : the one, *necessary agents* ; the other, *moral agents*.

Necessary agents perform the will of their Creator, *necessarily*, by an exercise of His own power operating in them ; and continuing uniform and equal, as they were at first put into action by Him. It is thus

that planets revolve in their orbits ; light is transmitted from the sun ; winds impel the clouds ; rains descend to the earth ; dews rise into the air ; seeds unfold their plants ; birds, bees, and all animals, fulfil their functions, and display their various admirable instincts. In these, and every other action, where the agent is not a *moral* agent, the action is determined *necessarily*, by the attributes of the Creator himself ; and, consequently, the action in all those agencies is perfect, being the act of the Creator ; and is as perfect at the first, as it is at any subsequent period. The planets moved as exactly, the rains fell as truly, the seeds produced as completely, the birds, bees, and all animals, exercised their instincts as excellently, on the first day of their creation, as in this late period of the world : no previous trial, no exercising, or apprenticing, was requisite, to make them execute, *with certainty and precision*, the purposes for which their Creator had brought them into being.

But, with respect to moral agents, the case was far otherwise; the nature of the agency for which they were designed, was essentially different. *Moral* agents were formed to accomplish THE WILL or *purpose* of their Creator, not by any exercise of *His power* acting in them in the way of *impulse*, but by a *free, spontaneous, and affectionate co-operation* in His designs. The Creator intended, that His moral agents should give effect to His wise and gracious purposes, by the concurring action of their own wills, acting in harmony and concert with His. For that end, they were gifted by HIM with a separate *moral WILL*, or *principle of free-agency*, capable of determining their own actions; they were made acquainted with *the rule of His SUPREME WILL*, by which He designed that their own wills should be regulated and determined; they were furnished with powers of *understanding* and *reflection*, with sentiments of *hope* and *fear*, to influence the determination; and in that exalted and blessed alliance, he had pre-

pared, for these agents, the greatest perfection of happiness, to which it was possible their natures could attain.

But here was a lamentable difference between the *fitness* of the two agents for accomplishing the purposes for which they were respectively formed. The *necessary* agents, acting only by the perfect attributes of the Creator, necessarily and always accomplished his purposes, at first as well as at last; because there was in them a *secure* and *perfect* operation; that of His own will. But the *moral* agents, who were required to act immediately from themselves, by conforming their wills to the rule prescribed by His will; but who, at the same time, were free in power to depart from that rule, by inclining in other directions, contained within themselves a principle of *insecurity*, which was not in the former: as every man must recognise in his own nature. Though rightly directed at their first formation, and endowed with a *capacity* to preserve that right tendency, they did not possess *in themselves* a determined and uniform *inclination*

to the rule of the supreme will; of which they were destined to be, not necessary and *mechanical*, but moral and *self-determining* agents. The consequence was, *that their agency failed*. Not casually, or of necessity, but by a criminal and unfaithful desertion of the powers by which it might have been fulfilled. *Their wills* became adverse to THE SUPREME WILL, *which ALONE must govern*. That failure introduced *disorder* into the creation; a disorder, offensive to the Creator, because counteractive of His purpose; and the agent, thenceforth, became obnoxious to all the possible effects of his infinite and tremendous power.

But His infinite goodness, foreknowing the evil, had, from the first, provided a remedy against it, that He might “*display His mercy upon all*.” That practical evidence, of the *innate insecurity* of these moral agents, having so far demonstrated their imperfection, and humbled their pretensions, “*that no individual could exalt himself*;” God contrived a dispensation, of the most stupendous and comprehensive benignity, (that

of THEIR REDEMPTION, through His Son our Lord JESUS CHRIST,) for *reinstating* them in their original condition, and *restoring* to them all the privileges which they had forfeited by their failure. He gave them a more distinct, enlarged, and impressive rule, for determining their wills; (first, in HIS LAW, and afterwards more particularly in HIS GOSPEL;) He administered to them an increase of powers, peculiarly adapted to the nature of *free-wills*, (by means of the *co-operating* succours of HIS HOLY SPIRIT,) for enabling them to reduce their wills into a *conformity* with His sovereign will; He condescended to reveal to them the *common interest* which they shared with HIM, their Creator, in fulfilling His *ultimate scheme* in the creation; He urged them above all things, to acquire, and establish in themselves, an *habitual disposition* of conforming with His supreme and eternal laws, as being indispensably necessary for rendering *sure* and *complete* the agency which will be required from them in that *ultimate scheme*; (which will

consist, in *the final application, and employment, of the several moral agents, after their wills shall have once acquired a settled, and sufficiently fixed, bias towards the will of their Creator*;) and He assigned them an average measure of life, limited to SEVENTY YEARS, more or less, as a measure of time amply *sufficient for acquiring that disposition of conformity.*

If the will, instructed by the reason, guided by the judgment, and admonished by the conscience, acquired no such habitual disposition, in any degree, within *the allotted time*, it was well known to the omniscient Creator, that the moral agent would *never* answer the gracious purposes for which He had finally intended him; and that his remaining any longer *here*, was wholly unnecessary, he having wasted and exhausted the powers assigned him for prosecuting his moral perfection. If, on the other hand, the disposition was, *in a certain degree, known to the Creator*, well established and confirmed, his end was answered; it was needless that he should be left any

longer *here*, since God himself would *finish* and *complete* what remained to be done, in *another stage of existence*.

The SEVENTY YEARS of life, are therefore assigned to man, as an allowance of time, *sufficient* for establishing in his will, *an habit* of conforming itself to the MANIFESTED WILL OF THE CREATOR; which habit being once acquired, he will be able hereafter to fulfil, and execute, *a perfect agency*, when that great stage, or period of the creation shall be arrived, for which he is here upon trial, and in training. The perfection for which he is designed, can only be acquired *by degrees*, and by a continuance in the same course of action for a definite term of time. Exercise and practice are indispensably necessary, for creating habit; and *habit*, is all that the Creator looks for from His moral agents, in this their period of *imperfection* and *preparation*. By a fundamental law of this part of His universe, a continuance, for a certain time, in any one course or direction, produces a *facility*, or *fixed tendency*, which fixed tendency is called *habit*; either

towards the rule of action, or in opposition to it. And, by the same law, habits once contracted, may be subdued and overruled, by contrary habits resolutely superinduced upon them. If a *conforming habit* is once established, in a sufficient degree, the agent is removed; and is "*made perfect*," by some unknown act of divine confirmation, subsequent to his removal.

As, therefore, such moral agents as *man* indispensably require a preliminary interval of *exercise*, before they can become *sure* agents for God to introduce, and employ, in a state of perfect existence and society; we plainly discern these *four* things. First, that the first state of such an agent, under a government of wisdom, must be a state of *probation* or of *training*. Secondly, that he must be placed *apart* from perfected agents, so long as he is under discipline; that his imperfections may not communicate their evils to the perfect parts of the creation. Thirdly, that such a separated state, must of necessity abound with a great intermixture of *good and evil*, and with a

very general appearance of *confusion*, resulting from the various and conflicting conduct, of the various moral agents who are under trial. And, lastly, that such a state of *trial* can only be an *elementary*, or *incipient* state, conducing to another, which is the *principal* and *final* one for which they were originally designed. Now, if we add to these considerations, that of the momentous *fact*, that WE, OURSELVES, are *now* living in such an elementary or incipient state, conducing to a principal and perfect state; that an average measure of SEVENTY YEARS, more or less, is allotted to us, *to qualify ourselves* for that state; and that our final participation in it, or exclusion from it, depends, really and absolutely, upon the use we shall have made of that *preliminary allotment of time*; it will need no great sagacity to discern the importance, above all things, of *applying that measure*, precarious at the best, *to THE END for which it was allotted*.

We cannot, therefore, exercise ourselves with too much activity and diligence, in

contemplating that average measure of time, and in considering its parts and nature. Such a practice will keep us always instructed in their true value; it will prevent us, on the one hand, from under-rating the parts with respect to the whole measure; and from over-rating that whole measure, with respect to the infinite measure of existence which is to succeed. For, since SEVENTY YEARS, though amply *sufficient* for the end designed, supplies nothing for intentional and deliberate waste, we must economize, and wisely husband, the particles of time which compose them. We must discreetly watch over those smaller parts of life; not as being of importance in themselves, but because they constitute the whole of the term assigned us, for fixing the quality of the life which shall follow. Again, since those SEVENTY YEARS conduct us immediately into another stage of existence, which has no change or termination, we must be careful not to attach to the former, an opinion of *importance*, which belongs only to the latter. For, “the oldest

“men,” says the experience of the late Archdeacon Paley, “when they look back
“on their past life, see it in a very narrow
“compass. It appears no more than *a*
“*small interval cut out of eternal duration,*
“*both before and after it :* when compared
“with that duration, as nothing*.”

We are not however to imagine, that *seventy years* is a quantity of time, necessarily requisite for a moral agent to acquire a secure tendency towards his perfection, supposing the inclination of his will to be originally, and always, *right and sure* ; for then a shorter period might have sufficed : but it is a measure, largely and liberally allotted by God, with allowance for much delay and aberration, provided the tendency of the agent be, at length, decidedly and steadily determined, *towards the rule of his perfection.*

This being the case, it becomes our highest, and most manifest interest, to know, and to observe well, our *actual station*

* Sermon xxxi. p. 463.

within the average measure of life; to consider the *true relation* which our actual station bears to the *averaged end*; to impress our minds with a conviction of the *uncertainty* of our ever reaching that end; and, to ascertain the *degree of habit*, which we have already acquired, of conforming our wills to the governing will: which is the *sole end* for which we are placed in this part of the universe, and indeed the only reason why we were created at all.

Awakened to such a contemplation as this, the mind at once views TIME, under all its relations; by the united action of its *reflection*, its *memory*, and its *forethought*. By these, it dwells upon the consideration of *time present*, *time past*, and *time future*. It sees them in all their bearings; it compares the past, and applies the rule of the comparison to the future; and it at length becomes practically sensible of the extreme value of those fleeting particles, which we constantly denominate *now*, and which pass away continually, like the sands in the hour-glass, until all are exhausted.

These are, doubtless, great and awful truths; and the mind, once brought to recognise them, cannot fail to draw all the inferences, the principal of which have been here sketched out. But it is a fact not to be disputed, humiliating as the acknowledgment of it may be; (the author, for one, has often experienced it in himself;) that the noblest practical truths, and the most powerful demonstrations in morals and religion, however laboriously and triumphantly established, lie too commonly neglected, and *unapplied*, upon the page which gave them light: the inertness of our common nature, like the indolence of a relaxed or exhausted stomach, requiring to be roused, from time to time, by some pungency of novelty; and refusing to take the benefit of the most nutritious aliment, unless excited by something new and artificial in the vehicle or savour. Thus it is, that parable and allegory have, in all ages, been found capable of stirring the mind, even when the powers of eloquence and demonstration have failed of all their effects.

It is not, that we stand in need of any *instruction*, to teach us the value of time, and the importance of balancing our minds and our years. Of that, we have an ample store; both in the writings of wise and ingenious heathens, and in those of enlightened and faithful Christians. The two little tracts, by two heathen philosophers; that *upon Old Age*, by Cicero, and that *on the Shortness of Life*, by Seneca; abound with truths, both of statement and argument, upon that subject, which are sufficient to make most Christians blush. And the numberless treatises of our own Christian philosophers, hold out to us, at every page, truths of authority and power, sufficient to startle every Christian, upon the same momentous article: the CORRESPONDENCE, *which ought invariably to be maintained between our THOUGHTS and our YEARS, in our progress through life.*

But, although we are in no want of *instruction* for that end, we are plainly in want of something, to excite and encourage us *to use* that instruction; *something*, which may

constantly remind us of the perpetual lapse of time, and of the important change which that perpetual lapse is perpetually producing in the circumstances of our present being; *something*, which, instead of leaving us to the mercy of our own reflection, whose indolence and infidelity are but too well demonstrated, may seize upon, and fix our attention, by some powerful and *sensible* impression.

To supply an auxiliary of this nature; simple in its construction; convenient in its form; intelligible in its design; easy in its use; clear in its indications; sure and immediate in its effect; by means of which, the due correspondence between our minds and our years may, at any moment, be ascertained, confirmed, or restored; and by that means, any failure in the exercise of *our agency* be presently redressed; the scheme of THE BIOSCOPE was first imagined; and it is now offered, after an experiment of some years, to the closets and the studies of the serious and the wise. It pretends not to *add any thing new* to the store

of *moral instruction*, which has been so richly poured out upon us by the labours of those, whom God has raised up, in different ages, for lights to guide our course; it only pretends to *contribute a means*, and to *furnish an occasion*, for *applying that instruction*; and, as a GENERAL REGULATOR, to render it easy for *the mind*, to keep always an even and measured pace with *the years of life*, so that it may always find itself at its natural post in time, whenever its agency shall be called for: in order that, “when its
“ Lord cometh, He may find it watching.
“ For, blessed are those servants, whom His
“ Lord when He cometh shall find so doing:
“ and if He shall come in the *second* watch;
“ or come in the *third* watch, and find them
“ so, BLESSED ARE THOSE SERVANTS!”

How far these pretensions may be justified, must appear from the following *Description* of the Dial, and explanation of its *Use*.

DESCRIPTION
OF
THE BIOSCOPE.

THE BIOSCOPE is a dial, or scale, consisting of seven-eighths of a circle, and divided into *seventy degrees*, answering to the average number of the years of human life; which average number, as we have seen, has in all ages been set at SEVENTY YEARS.

The seven decimal divisions of the scale, which represent the seven decimal divisions of life, are characterized by certain *qualities*, which will be found to belong, properly, to some part, or other, of each of

those seven divisions or periods, in their order and progress, viz.

1. CHILDHOOD.

2. YOUTH.

3. MANHOOD.

4. VIGOUR.

5. MATURITY.

6. DECLINE.

7. DECAY.

Of the years to which human life may attain, over and above the average measure, no account is taken; for the following reasons :

1. Because it is designed to take a rule, which shall be of the *most general* application.

2. Because no average can be formed of that excess: "*Omnium ætatum certus est terminus, senectutis autem nullus certus est terminus.*"—"Every age," says Cicero, "has its certain end, except old age; which has no certain end." It is, there-

fore, necessary to abide by the general average.

3. Because, as the Psalmist pronounces, they “*are but labour and sorrow* ;” being very few in number, passing soon away, and most commonly yielding an evident proof of the smallness of their profit.

4. Because, as Bishop Taylor observes, “*very old age is but a longer sickness* ;” or, as Seneca speaks, “*an incurable sickness—senectus insanabilis morbus est* :” a multiplication of the infirmities incident to a decaying frame, and therefore rather to be placed to the account of *death* than of *life* ; being, more commonly, a *preliminary* of the dissolution which constitutes *the latter*, than a *true prolongation* of the powers which are essential to *the former*.

5. But, lastly and chiefly, because the moral effect of the instrument will be most efficaciously shown, by the *sensible demonstration*, that we have outlived the average measure of our lives ; and by finding, on looking upon THE BIOSCOPE, that we have

outlasted its functions, and have no longer any concern in its indications.

The space, between the two extremities of the scale, is marked by ETERNITY; that stupendous state, which preceded the origin of our being, and which will immediately follow the termination of its present temporary condition. And the dial begins and ends upon the verge of ETERNITY, because human life begins from *eternity past*, and ends in *eternity to come*.

From that point, a celestial effulgence appears to be emitted; and because the lightsomeness and glee of infancy displays so lively and affecting an evidence of the divine brightness from which it springs; and because we are humbly to hope, and to believe, that the gloom of age will finally merge and settle in the same divine brightness; the rays of that effulgence are represented as diffusing their lustre, equally over the *beginning* and *end* of life; thereby contrasting the clouds, and storms, which more or less attend the *middle stages* of every human life.

Lastly, a MOVEABLE INDEX is affixed, which may be directed to any degree marked upon the scale.

To the dial, thus disposed, the name of BIOSCOPE has been assigned, as a term simply and clearly expressive of its design; being formed from two Greek words, BIOS, βίος, signifying *life*; and SCOPEO, σκοπεω, to *observe*, or *survey*. For, as the name of HOROSCOPE—ὥροσκοπος*, was anciently given to a scale, formed to show the number, and the progress, of the *hours* of the day; there seemed a strict propriety in calling, by the name of BIOSCOPE, a scale, designed to exhibit *the general measure, and progress, of THE HUMAN LIFE*.

* Note. Hardouini in Plin. Hist. Nat. ii. c. 64. et Steph. Lex. Græc. tom. iv. col. 789.

THE USE
OF
THE BIOSCOPE
EXPLAINED.

1. BY *the use* of the Bioscope is meant, not its mechanical use, which is too plain to need any explanation, but *the moral, and practical use*, which a regular and continued attention to its simple mechanism is abundantly able to afford. And in order to exemplify that use, and to render it familiarly apparent, I shall lay before the reader some of the reflections, which a continued observation of its indications has already suggested; leaving it to him to extend and multiply them hereafter, by the exercise of his own meditation. These reflections I

shall endeavour to detail, as they have occasionally risen in the mind; observing, at the same time, as much order in the arrangement, as the nature of the subject will permit.

2. And first: If I mistake not, the aspect of the dial alone, presented for the first time to a mind capable of any serious reflection, must awaken some *new* and *unexpected* sensations. That unfinished circle, representing to our view the utmost averaged measure of time in which we can have any *personal* concern in the affairs of this earth; sending the memory back to the beginning of life, and the imagination forward to its termination; exhibiting a discernible *end*, and that end in immediate contact with ETERNITY; that aspect, alone, must of necessity work a strong effect upon any ingenuous and contemplative spirit, even before we proceed to consider the *particular uses* to which it may be applied. For,

Should not THE DIAL strike us as we gaze?

Portentous as *the written wall* which struck,

O'er midnight bowls, the proud Assyrian pale?
Like that THE DIAL speaks, and points to THEE:
“ O MAN, *thy kingdom is departing from THEE!*”
Its silent language such; nor need'st thou call
Thy Magi, to decipher what it means.

3. But if, from this general survey, we proceed to direct the index to that particular degree upon the scale, which answers to the actual year of *our own age*, a new, and a livelier interest, will be immediately awakened; for, in beholding our *present* station on the dial, we instantly, and in the same view, discern all the *past* and *future* of our earthly being. And although that perception, to be of any moral effect, must be an act of the mind itself, yet we shall be sensible, that the mental vision will be very powerfully assisted towards that act, by the visible figure presented to the sight.

4. And here we may observe, by the way, that in pointing the index, no prevarication can possibly avail us; no temptation can prompt us to that monstrous and despicable folly, the *concealing* or *falsifying* our true age. For, who would dare to

direct the hand to a *false* point? False with respect to his own intimate knowledge, and false also with respect to the corresponding scale, in the knowledge of GOD? There is, therefore, no escape from the authority of truth; and whether we point the hand or not, the eye, both of body and mind, must instantly discern the point at which it *ought* to stand.

5. From our respective stations upon the dial, it will behove us to make all those salutary and momentous observations, all those pregnant and various reflections, which good sense, fidelity of reason, and an enlightened knowledge of the prospects of our BLESSED RELIGION, will abundantly suggest.

6. Like a traveller, who has gained some high and commanding stage upon his journey, from whence he is able to take a distinct review of all the country he has traversed, each of us will be able, at the conclusion of each year of our lives, to look back, from our new station on the dial of life, over the whole road we

have already journeyed ; and to revive in our recollections, by means of the chain of points which we discern in the distance, a thousand instructive impressions, which might otherwise have escaped the most active efforts of the memory.

Such comprehensive views the spirit takes,
That in a few short moments we retrace,
(As in a map the voyager his course,)
The winding of our way through many years.

7. From the division of the scale which we have just completed, we shall naturally direct a curious eye *forward*, over the unknown and unexplored track, which lies immediately before us ; and in which we must advance, without the smallest pause or delay. But here,

How dim our eye !
The *present moment* terminates our sight,
Clouds, thick as those on doomsday, drown the
next !

In this prospective view, all that we can

distinguish, is the extreme average distance to which we can advance; every intermediate object being totally concealed from our view.

8. But, though we are always able to discern, very distinctly, the great limit-mark which closes the *common-road* of life; yet, our own individual progress may be interrupted, and arrested, at any one of the intermediate points; and if that should be our case, we shall then be brought, by a sudden and immediate *traverse*, to that same great boundary of the scale, namely, ETERNITY. For,

By Fate's inviolable oath is sworn,
Deep silence where ETERNITY begins.

9. Thus the Bioscope divides itself into two parts; answering to the *time past*, and the *time future*, of life; which parts are always varying their proportions, because they are always divided by the *moveable* and *advancing index*: whilst the moveable index itself represents that constantly fleeting im-

pression which we call *now*, in which alone consists the mode of time that can properly be called *present*.

10. Of these three times of earthly existence, it is absolutely requisite that we should form a true and just estimate.

11. "Life," observed Seneca, "is divided into *three times*; that which *is*, that which *was*, and that which *will be*. Of these, the shortest is *present time*; it is indeed so short, that it has appeared to some persons to have no existence at all. For it is in continual passage; it almost ceases to be before we are well aware that it is; so that we at all times rather perceive it *to be gone*, than we at any time discern it *to go*." Hence we may reasonably affirm, that "*present time* is no other than the *perpetual passage of future time into past*."

12. Short, however, and fleeting as that particle of time is which we call *now*, and which alone constitutes present time, it is the only mode of time of which we can make *any real and positive use*. All our

enduring happiness, all the future objects of our hope, every prospect of final consolation and repose, depend absolutely, for their ultimate realization, upon the use we shall have made of these fleeting particles ; the sum total of which, must compose the record of our lives.

13. Upon which account, the same wise heathen, jealous of his property in them, was led to make this impressive remark. “ I am always astonished, when I see
“ people asking others to give them up
“ *their time* ; and when I see those who are
“ asked, so complaisant as to bestow it.
“ Both parties consider only the object for
“ which the time is asked ; neither of them
“ pays any regard *to the time itself* : just as
“ if *nothing* had been asked, and as if *no-*
“ *thing* had been granted. They are thus
“ deceived concerning the most precious
“ article of life, merely because it is incor-
“ poreal, and imperceptible to sense ; and
“ upon that account they imagine it to be
“ a very cheap commodity, or rather, an
“ article totally destitute of value. Whereas,

“ if any one could bring before his view
“ the whole measure of his remaining years,
“ with as much certainty as he can that
“ of the years which are already past, how
“ would that man tremble, who should
“ see but a few of them remaining? How
“ prudent, how sparing of them, would he
“ then become? It is an easy matter, to
“ economise and manage any thing of
“ which the quantity is *known* and deter-
“ mined, be that quantity ever so small;
“ but with what care and circumspection
“ ought that to be husbanded, which, we
“ know not how soon, may suddenly fail us
“ altogether?

14. “ No one can give you back your
“ *time*. Life will still travel on, towards
“ the point to which it first began to go.
“ It will glide forward, silently and imper-
“ ceptibly, without giving you any warning
“ of its velocity. Whilst you are busied, it
“ speeds away; until death at length ar-
“ rives, to which, whether you will or not,
“ you must needs submit.”

15. These reflections of the Roman moralist, on the infinite value of *present time*, are thus corroborated by our own great moralist. “ Life is continually ravaged
“ by invaders ; one steals an hour, and
“ another a day. One conceals the robbery by hurrying us into business, another by lulling us with amusement.
“ The depredation is continued through a
“ thousand vicissitudes of tumult and tranquillity ; till, having lost all, we can lose
“ no more.

16. “ Time ought, above all other kinds
“ of property, to be free from invasion ;
“ and yet there is no man who does not
“ claim the power of wasting that time
“ which is the right of others. An Italian
“ philosopher expressed in his motto, that
“ ‘ TIME *was* his ESTATE : ’ an estate, indeed, which will produce nothing without
“ cultivation ; but which will abundantly
“ repay the labours of industry, and satisfy
“ the most extensive desires, if no part
“ of it be suffered to lie waste by ne-

“ gligence, to be over-run with noxious
“ plants, or laid out for show rather than
“ for use.”

All sensual man, because untouch'd, unseen,
He looks on *time* as *nothing*.—

O Time ! than gold more sacred ; more a load
Than lead to fools, and fools reputed wise !

What *moment* granted man without account ?

What years are squandered, Wisdom's debt unpaid ?

17. All these important truths are brought into sensible demonstration, upon the dial of THE BIOSCOPE ; and are easily reducible from thence, into the common practice of life. For, let any one but persist, for some length of time, in a familiar and daily intercourse with this dial, having the index always pointed to the number of the actual year of his life ; and it will be morally impossible, that his mind should not contract some *habits* of reflection upon the nature and value of time ; most salutary for the future disposal of his life, and for regulating the correspondence between his thoughts and his years.

18. And, first, by the *habitual* use of the Bioscope, we shall be rescued from that almost universal, and pernicious, deception, which seduces us to regard life as *one continued* now, or present moment indefinitely extended. This is the grand illusion, by which our minds first become disunited from our years.

19. Under this illusion, which reflection seldom comes forward to dissipate, and which the objects and incidents of the world conspire so artfully to cherish, we glide through the greater part of life, without being at all sensible of its advance; and without being prompted to remark, the change, which is continually taking place, in our relative position between the two opposite extremes of life.

20. Our feelings, our tastes, our inclinations, our passions, continuing nearly *at par* during the greater part of that period of time, we are apt to suppose ourselves in *every respect* the *same* individuals; and so

perhaps we are, in every respect except in that *of time*. But that, unfortunately, is a respect which alters and determines the whole. For, since *life* signifies nothing else than *a limited quantity of time*, if we are very different individuals in respect of time, in every succeeding stage of our progress, we are very different individuals in that which constitutes our present *temporal* existence. And unless *the mind* is vigilant to remark that progress, it will remain stationary, while *the years* proceed. And the inevitable consequence must be, first, *disunion*, and afterwards, a continually increasing *distance* and *disparity*, between the two. It is, therefore, of the last importance, that we should constantly keep in our view that governing circumstance of our present being, under all its stages and modifications; and never suffer it to elude our attention.

21. This, THE BIOSCOPE will constrain us to do, in the most imperative manner; and, by that means, will dispel the illusion

which has been pointed out. The long and uniform *now*, (suggested by the continuity of sensible impressions, or, more properly, arising out of our inattention to the succession of those impressions,) which life appears to be, will become analyzed, and divided into its constituent parts; by an habitual attention to the scale, by its frequent inspection, and by its *annual rectification*. And, as the subdivision of an unity into its fractional parts, is a sort of multiplication; so, by reducing the general *now* of life into its component and successive particles of time, we shall multiply measures of time to our thought and apprehension; and, by that means, render ourselves experimentally richer in the most valuable species of property, which our present being is capable of acquiring. For, time well employed, is *secured*; time wasted, is *lost*.

22. Again we shall learn from it, both how to estimate, and how to economise, the rapid current of time; and how to avail ourselves

of *the whole of each succeeding year*, as it is passing over us.

That waning INDEX, as it measures life,
It life resembles too. Life speeds away
From point to point, tho' seeming to stand still.
The cunning fugitive is swift by stealth.
Too subtle is the movement to be seen,
Yet soon man's hour is up, and we are gone.
Reason should judge in all ; in Reason's eye,
That sedentary index travels hard.
But such our gravitation to the wrong,
So prone our hearts to whisper what we wish,
'Tis later with the wise than he's aware ;
And all mankind mistake their time of day.
E'en age itself.—So gentle life's descent,
We shut our eyes, and think it is a plain.

23. As each succeeding year, by causing the index to advance, continually changes the relative divisions of the scale; that is to say, the measures of time *past*, and time *to come*; an intimacy contracted with the instrument will render us habitually mind-ful, that a year is actually passing over us, which we must soon mark; and, from observing the *latter division* of the dial to be

constantly and gradually *decreasing*, it will be impossible that a temper of caution and circumspection should not by degrees be formed, and at length finally established, in us.

24. That *sensible demonstration*, of the continual decrease of the forward division of the dial, must of itself impress us with a perfect conviction, that *our personal interest* in the range of life *decreases exactly in the same proportion*. And whoever has once received in his mind the impression of that great truth, will regulate by it the ardour of his affections, and the sallies of his imagination, with respect to all objects, whose importance is wholly confined within the limits of this *temporal life*. For who, that has once felt the full force of that *ocular demonstration*, will suffer himself to cherish disproportioned affections for the objects of this failing life, when he sees, that the index of his years has told out the greater number; and that it is now drawing his attention towards that terminating point, where it

must necessarily close its functions? Who, that has persevered for any length of time in habits of familiarity with this dial, and whose index is veering towards its end, can adhere to the perishing objects of life with the same eager tenacity that he did at an earlier period; which probably was then reprehensible, although it might be called natural; but which is now become positively reproachful, and ought therefore to be regarded as unnatural?

A soul immortal, spending all her fires—
Thrown into tumult, raptur'd or alarm'd,
At aught this scene can threaten or indulge,
Resembles ocean into tempest wrought,
To waft a feather, or to drown a fly!

25. But as much as it is necessary to watch over, and to estimate correctly, the several *parts* of *temporal life*, in relation to its *whole* average measure, so much also it is necessary to estimate, with equal correctness, that whole average measure, in relation to the ETERNITY of *duration* which is *to succeed*; in order that, while we are taking care not

to undervalue *the parts*, we may not be drawn into the equally pernicious error, of setting too high a value upon *the whole*.

26. "Man," says an eminent and admired writer, "is a creature designed for *two* different states of being, or rather two different lives. His first is short and transient, his second permanent and lasting. The question we are all concerned in is this, in *which* of these two lives is it our chief interest to make ourselves happy?—Every man, upon the first hearing of this question, knows very well which side of it he ought to close with. But, however right we are in theory, it is plain that in practice we adhere to the wrong side of the question: we make provisions for this life, as though it were never to have an end, and for the other life, as though it were never to have a beginning.

27. "Should a spirit of superior rank, who is a stranger to human nature, accidentally light upon the earth, and take a survey of its inhabitants, what would

“ his notions of us be? Would not he
“ think, that we are a species of beings
“ made for quite different ends and pur-
“ poses than what we really are? Must not
“ he imagine, that we were placed in this
“ world to get riches and honour? Would
“ not he think, that it was our duty to toil
“ after wealth, and station, and title? Nay,
“ would not he believe, we were forbidden
“ poverty by threats of eternal punishment,
“ and enjoined to pursue our pleasures
“ under pain of damnation? He would cer-
“ tainly imagine, that we were influenced
“ by a scheme of duties quite opposite to
“ those which are indeed prescribed to us.
“ And truly, according to such an imagina-
“ tion, he must conclude, that we are a
“ species of the most obedient creatures in
“ the universe; that we are constant to our
“ duty; and that we keep a steady eye on
“ *the end* for which we were sent hither.

28. “ But how great would be his asto-
“ nishment, when he learned, that we were
“ beings not designed to exist in this world
“ above THREESCORE AND TEN YEARS; and

“ that the greatest part of this busy species,
“ fall short even of that age? How would
“ he be lost in horror and admiration, when
“ he should know, that this set of creatures,
“ who lay out all their endeavours for this
“ life, which scarce deserves the name of
“ existence—When, I say, he should know,
“ that this set of creatures are to exist *to*
“ *all eternity* in another life, for which they
“ make no preparation? Nothing can be
“ a greater disgrace to reason, than that
“ men, who are persuaded of these two dif-
“ ferent states of being, should be perpe-
“ tually employed in providing for a life
“ of *threescore and ten years*; and neglecting
“ to make provision for that, which, after
“ *many myriads of years*, will still be *new*,
“ and still *beginning**.”

29. To discipline the mind, and to arm it against the illusion of this error, it will be advisable to exercise it, frequently, in contemplating large measures of time; measures, in which the utmost extent of human

* Spectator, No. 575.

life shall be presently absorbed and lost.

“ *Conferto nostram longissimam ætatem cum*

“ *ÆTERNITATE, et sic brevissima reperietur.*—

“ Compare our longest life with ETER-

“ NITY,” says Cicero, “ and you will per-

“ ceive, how extremely short it is.”—“ *Pro-*

“ *pone profundi temporis vastitatem, et UNI-*

“ *VERSAM complectere. Deinde hoc quod*

“ *ætatem vocamus humanam compara cum*

“ *IMMENSO ; videbis quam exiguam sit quod*

“ *optamus, quod extendimus.*—Represent to

“ yourself the whole compass of time,” says

Seneca, “ and endeavour to contemplate it

“ in its ENTIRENESS. Then, compare with

“ it that which we call *human life*, and you

“ will be sensible how short that is, which

“ so much engages our concern.”

30. It will be of the utmost benefit, to accustom the mind to retrace the revolutions of ages ; and the durations of empires, states, and dynasties ; to contemplate the measures of the different dispensations of religion, in their order and succession ; and, above all, to pursue the sublime and magnificent prospects which are laid open to

our expectations, and which are now rapidly advancing towards our experience, in the fields of PROPHECY. It will be salutary, to exercise it in those chronological computations, which are subjoined to this work ; to look down the years of this present century, whose chronological characters are there assigned ; and to reflect, that there is not *one* of those who now read this book, who will not have been called to account for his agency, long before the indications of that table shall be exhausted.

31. It will be of the greatest service also to remark, how many lives of men we unconcernedly turn over, in a very few pages, in many parts of history ; lives which, in their time, were as much animated with interest, crowded with incident, and tardy in their progress, as ours may now seem to be. To make ourselves dwell upon *some one life*, of which a connected record subsists, and on the particulars of which we may be disposed to enter with minute concern ; to identify ourselves with the individual ; to live his life over again with

him; to follow him, step by step, through all his passages and vicissitudes, to the closing scene of death; and then, to contemplate him, in his state of separation from life. Perhaps few such opportunities for this latter practice are afforded, as that, which is to be found in the long epistolary life, of the much admired, and highly estimable, Madame de Sévigné.

32. From such moral warnings, which may be abundantly collected from the stores of chronology and biography, we shall acquire at length a clear discernment, that the value of human life cannot consist in *any number of years*; however much that number may surpass the average measure of life: the greatest attainable number serving only to demonstrate, with stronger evidence, how low and trivial in value human life is, if it be estimated only by *a rule of time*. Its value, therefore, cannot consist in *time itself*.

33. Now, that value consists, not in *time itself*, but in *the productiveness of time to an end*. So that, unless we take *that end* into

the account, along with *time*; and unless we suppose *the time of human life* to be actually *productive of that end*, no real value can possibly attach upon any measure of human life; since its utmost attainable length in years will be always in direct opposition to the natural tendency of man's desires, and to the nature of his noblest endowments.

Life has no value as an *end*, but *means*;
An end, deplorable; a means, divine.

34. What then is *the criterion*, by which we are to judge of the value of human life? I answer, *the end* which it yields. And where is that end to be found? At the end and termination of its course. From whence it will follow, that the true value of human life consists in *the result* which it shall be found to yield, *when it shall be completed*.

35. And this is so obviously true, even upon the most general principles, as to have been solemnly taught and inculcated even by the heathen philosophers. "*Vita*
"*nec bonum nec malum est, boni ac mali locus*
"*est.*—Life," says Seneca, "is neither a

“ good nor an evil in itself, it is only *the*
“ *place* where the qualities of good and evil
“ are acquired.”—“ *Nihil ad rem refert, quo*
“ *loco desinas; tantum bonam clausulam*
“ *imponere.*—It is of no consequence,” says
he, “ in what part of that place you stop,
“ only secure to yourself *a good conclusion.*”
Wherefore Aristotle’s rule may be well
applied here: “ The *end* ought to be
“ more an object of our regard, than that
“ which is only instrumental to the end.”
Which axiom is but the echo of that more
ancient dictate of wisdom; “ Better is
“ *the end* of a thing, than the beginning
“ thereof*.”

36. When Solon, the Athenian legislator, visited the court of Cræsus, king of Lydia, who was then in the meridian of his splendour and prosperity; the king caused all the royal treasuries to be laid open to his inspection. After Solon had been made to observe all their contents, Cræsus demanded of him, who was the happiest man

* Ecclesiastes, vii. 8.

that he ever yet had known? Anticipating, with delight, the gratification of hearing Solon bear testimony to his own pre-eminent felicity. Solon, unmoved by the Lydian treasures, or by the manifest emotion of the king, replied, “ that the happiest
“ man he had ever known was one Tellus,
“ an Athenian.” Cræsus, disappointed and astonished at the reply, inquired of Solon,
“ Why he esteemed Tellus to be the hap-
“ piest man?”—“ Because,” said Solon,
“ he had virtuous children, and lived to see
“ their children flourish; and while he was
“ in the enjoyment of that felicity, *he died*
“ *an honourable death.*” Cræsus then in-
quired, who Solon regarded as the next
happiest man? not doubting but that the
next place would be assigned to himself.
“ The brothers, Cleobis and Bito,” replied
Solon; “ because their circumstances were
“ easy; they enjoyed great bodily health
“ and vigour, so as to gain the prizes
“ in the games; and while they were
“ in the act of manifesting an illustrious
“ example of filial duty, they were sud-

“denly removed *by a blessed death*: in
“which the Deity evidently showed, how
“much more excellent death is than life.”

Cræsus, enraged at this discourse, exclaimed: “O Athenian! dost thou then
“set my happiness so low, as to bear comparison with that of common men?”

37. To which Solon replied: “O king!
“thou demandest my opinion concerning
“*human life*; and how can I make thee
“any other answer, who am so well aware,
“that the Deity often interrupts the greatest
“happiness of mortals? In the course of a
“long life, we must of necessity witness
“and suffer many things contrary to our
“wishes. I set the longest life of man at
“SEVENTY YEARS; which seventy years
“contain twenty-five thousand five hundred and fifty days. Now, of these
“twenty-five thousand five hundred and
“fifty days, making together SEVENTY
“YEARS, thou wilt not find one that will
“produce exactly the same result as another. Thou must therefore acknowledge,
“that man is liable to a thousand varieties

“ and casualties. Thou art now, indeed,
“ most powerful and rich ; and king over a
“ numerous people. Yet, with respect to
“ that which thou demandedst of me, I can
“ give no answer, until I shall have known
“ that thou hast *ended thy life in happiness*.
“ For he who has great riches, is not hap-
“ pier than he who has only sufficient,
“ unless the same prosperity attends him to
“ *the end of his career*. If, to all thy present
“ prosperity, thou shalt add *an happy death*,
“ then art thou indeed he after whom thou
“ inquirest; the man who may truly be
“ pronounced *happy*. Until, however, a
“ man shall have reached *his end*, suspend
“ thy judgment; call him fortunate, but do
“ not yet venture to pronounce him *happy*.
“ He who unites the most numerous means
“ of happiness; who retains them to the
“ end; and who then *departs from life tran-*
“ *quilly*, is alone entitled, in my estimation,
“ to be pronounced **HAPPY**. It is therefore
“ necessary that we should wait *the end*
“ *of things*, and observe their final issues.”
How the truth of Solon’s argument was

proved to Cræsus, I shall not relate here, since it is known to every reader of ancient history.

38. If, upon this narrow ground of *heathen* argument, the proposition is undeniably true, that a life must be *ended* before we can pronounce positively of its *value*; how powerful and how awful does that proposition become, when it is placed upon *Christian ground*, with all the secrets of eternity laid open, in evidence of its truth? What Christian is there who needs to be taught, that the *real value* of his life cannot be taken until *his death*? And that, not merely with reference to the *retrospect* of what he *has experienced*, but with reference also to the *prospect*, of that which he *shall thereafter experience* throughout eternal ages? The truth of the proposition, therefore, requires no enforcement; neither that other which is so intimately connected with it; that the value of life does not, in any degree, consist in *quantity of years*. It is in the *productiveness of the time we live*, (whatever be its quantity,) to an end of value, which alone

sets a value upon the time we live. That end of value is assurance of eternal happiness; and *every measure* of life, which can produce that assurance, is *equally valuable*.

39. And here is a proper place for noticing an effort which has been lately made, under the title of "*the Macrobiotic Art, or Art of prolonging Life,*" to attach a value upon *the time, or quantity of life*, considered in itself.

40. "The bills of mortality," we are told, "convey some of the most important instructions; by means of ascertaining THE LAW, *which governs the waste of human life.*" Most interesting, indeed, would the discovery of that great law be to the human race. But what are those "important instructions," which the teacher would deduce from the supposed discovery of that mysterious law?—"The value of *Annuities*, dependent on the continuance of any lives, or any survivorship between them." Doubtless, this is an object, of a certain relative importance to some particular temporal circumstances of social

life; but when we view it in comparison with that sense of *absolute importance*, which the allegation of “*the law which governs the waste of human life*,” naturally and immediately awakens in the mind, how little and how ludicrous does its assumed solemnity appear!

41. No stronger ground could be laid for the most provident and extensive measures of final and eternal security, than a well considered view of the great “*law which governs the waste of human life*,” and yet it happens, that this sovereign law is contemplated in such a manner, as to fix and entomb the mind within the narrowest limits of that extensive “*waste*.” A new average is sought for the length of human life; setting at naught the common agreement of mankind in all ages, and holding out a vain and pernicious encouragement to *earthly views*, by fallaciously extending that average from SEVENTY, to upwards of EIGHTY years; a vast importance is attached, to that small extension of the latter part of life beyond its ancient average;

and thence has arisen a presumptuous and spurious art, professing to “*prolong life*” beyond its averaged term.

42. And what is held forth to us, as the attractive object and *end* of that art? It is this: “That if any person, possessed of a
“ plain but sound understanding, and whose
“ health is not materially injured, will care-
“ fully peruse its pages, and will apply the
“ facts therein contained to his own par-
“ ticular life, occasionally calling in the
“ assistance of an enlightened medical
“ friend, when any important alteration
“ takes place in his constitution or bodily
“ functions, he can hardly fail—(to do
“ what?)—to add *from ten to twenty*, or
“ even *thirty* years, to his *comfortable ex-*
“ *istence.*”

43. And in order to inspire an ambition for penetrating so far into those wintry regions of our nature, a portrait is presented of two aged objects, who are in the actual possession of all the privileges attainable in that northern pole of life; who have doubled their common average of years; and who

have therefore lived into generations, which can entertain for them no other sentiment than those which we ourselves entertain, at the sight of Stone-henge, or the mammoth.

44. How humiliating to human nature are the pretensions of such an art! How severe a censure does it seem to imply, both on the promises and encouragements of the Gospel, and on the ethical philosophy of the best and wisest of the heathens! The preservation of health, is doubtless a reasonable and becoming object of our care; because we can neither discharge our duties well, nor feel the fair gratifications of life, without the comfort of health. In taking care of our health, therefore, we take care to maintain our bodily powers in the best condition, for discharging the duties of our stations; and for relishing the various satisfactions we are bountifully permitted to enjoy, as a consequence of that discharge. And this is the *only* legitimate, and worthy motive, for striving to preserve health. A prolongation of life, is a very probable, and a very ordinary

consequence of health so preserved ; though it is very far from being a certain, and a necessary consequence ; because, “ the law “ which *really* governs the waste of human ‘ life,” is beyond the reach of all human scrutiny : as the numerous apparent casualties, by which we daily see it abridged in the full triumph of health and youth, most clearly and irresistibly demonstrate.

45. But, to propose “ *the prolongation of ‘ life, for ten, twenty, or even thirty years* “ beyond the average of SEVENTY YEARS,” as, in itself, the proper object of *an art* ; to lay it down as an axiom, that the attainment of a very long life is, in itself, *a good* ; and *an end* worthy to govern the thoughts and desires of a reasonable man ; (when all that we can enumerate of life, whether long or short, must necessarily be past and expired, before it is enumerated ;) is the most melancholy speculation that has yet shown itself to the world ; and an affront to all those high prerogatives, which are awaiting us at the *exit* from life. The importance thus given to an object, which has been

always rated at so very different a value by the wisest and the best of men, in all ages, and under every degree of illumination, forms an epocha in the history of the human mind; and seems to mark a *tropical point*, from whence its energies may begin to retrograde from that forward tendency which it has hitherto maintained since the origin of man, and to recoil back into the gulf and vortex of this transient and perishable world.

46. What should we think of a *youth*—and if there is either sense or virtue in the art, it ought to be applied when the springs of life are soundest—What should we think of a *youth*, who should, in the *smallest degree*, care to govern his view of life by (that which is the avowed object of the *Macrobiotic art*) the prospect of adding “*ten, twenty, or even thirty years, of comfortable existence, to the end of his seventieth year?*”

Let such a one not court a dangerous duty, upon the fields or waves of glory; let him not labour for his country's weal at the helm of power; for, alas! we too well know,

that by so doing he will only provoke the operation of “ *the law, that governs the waste of human life!*” Neither let him animate his soul, by anticipating the glories of eternity; for, if he does, they will infallibly extinguish in it all esteem for those years, of artificial superannuation.

47. Let then the spurious union be broken, between *care for health*, and *anxiety for life*. Let the former be regarded as an object of manly and rational concern, for the better performance of our several engagements in life; but let the latter be discarded, as an object of pursuit low and unworthy; offensive to the best sentiments of man, even in an heathen state; and irreconcilable with every thought and hope, which should form the temper of a Christian mind. Let us bless God, that when He was pleased to pass sentence of mortality upon man, and to doom him to the task of labouring for his daily bread, He did not impose upon him the additional task, of *labouring for a little more old age*. That when decline and decay became the general destiny of

man, the divine mercy permitted him to look forward, with serenity and comfort, to the term of his dissolution, as a deliverance from increasing afflictions and infirmities; instead of obliging him to prolong his endurance of those afflictions to the utmost, by rules of *Macrobiotic art*.

Absurd longevity ! More, more, it cries,
 More life, more wealth, more trash of every kind.
 And wherefore mad for more, when relish fails ?
 Think you the soul, when this life's rattles cease,
 Has nothing of more manly to succeed ?
 Contract the taste immortal; learn e'en now,
 To relish what alone subsists hereafter.
 Of AGE, the glory is *to wish to die*.
 That wish is praise, and promise; it applauds
 Past life, and promises our future bliss.

“ *Quid autem interest, quam cito exeas, dum*
 “ *utique exeundum est ? Non ut diu vivamus*
 “ *curandum est, sed ut satis. Nam ut diu*
 “ *vivas, fato opus est; ut satis, animo. Longa*
 “ *est vita, ut plena est. Impletur autem cum*
 “ *animus sibi bonum suum reddidit.*—What
 “ does it matter,” says Seneca, “ how
 “ soon you reach your end, since you

“ must inevitably arrive at it? We ought
“ not to be anxious *to live a long while*, but
“ *to live long enough*. To live long depends
“ upon fate, to live *long enough* depends on
“ ourselves. That life is *long* which is *full* :
“ and it is full, whenever the mind has
“ repayed it for the measure of its time.”

48. But, if life is only to be valued as an *end*; and if that *end* is, *the productiveness of time* to yield the fruit of *eternal felicity*; we cannot but be forcibly struck by the consideration, thus strongly brought before our view, of the sovereign and absolute influence of our *time*, short as it is, upon the future quality of our existence, though *eternal* in its duration. The timely and strong apprehension of this great truth, concerns us more deeply than any other science we can possibly attain to, between the day of our birth, and the day of our dissolution. Let us therefore strive to bring this important fact, as strongly as possible, home to our perception.

49. Man's being, considered in its *entireness*, is, 1st, animal and temporal; 2dly,

spiritual and eternal. What *air* is to his *animal* life, *time* is to his *temporal* life. Take from him air, and his animal life ceases: take from him time, and his temporal life ceases. So far the parallel is kept. But mark where it is lost. If *air* be corrupted, it can only prejudice the animal life; its poison cannot extend to the spiritual or the eternal. But if *time* be corrupted, the poison extends itself even to the spiritual, and survives for ever in the eternal. On the other hand; if pestilential air be corrected and purified, the benefit, however great, can only reach the animal life; but if corrupted time be restored, and well purified, the virtue is not confined to the temporal life only, but extends its vivifying power to the spiritual and to the eternal. But *air* must be purified, before *animal* life is extinct; and so also must *time*, while temporal life yet *subsists*; and it only *subsists*, so long as we continue in this our *present* life. If *time* closes in corruption, there exists not, in the universe, any remaining means, by which our eternity can be re-

covered from the infection, and from all the disastrous consequences. And it is on account of the *certainty* of that terrific truth, that God, in His justice and mercy, has not only contrived the most effectual, and most summary, method for enabling us to restore to salubrity whatever time we may have depraved, by means of the dispensation of His GOSPEL; but He also has given to that Gospel such extraordinary publicity, such unconquerable evidence, and such easy and universal access, for eighteen hundred years past, that nothing but our own criminal inactivity, or stupid unconcern, can cause us to be ultimately deprived of all its benefit.

50. From what has been already said it will now be apparent, that THE BIOSCOPE is calculated to fix the mind, in the contemplation of time *present*, time *past*, and time *future*; and consequently, to administer the three-fold important office, of MONITOR, REMEMBRANCER, and COMFORTER, according as it is applied to each of those three several times, determinable by the

advancing index; which index thus gives language, and expression, to the dial.

We take no note of time
But from its loss; to give it then *a tongue*
Is wise in man. As if an angel spoke;
I hear the solemn sound. If heard aright,
It is the knell of our departed years.
Where are they?—With the years beyond the flood!

51. As a Monitor, it will make us reflect upon the importance of every portion of the year we are living, and thereby give us the best chance, of not having hereafter to lament its misapplication.

Be wise *to-day*, 'tis madness to defer;
Next day the fatal precedent will plead,
Thus on, till wisdom is push'd out of life.
Procrastination is the thief of time;
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene!
If not so frequent, would not this be strange?
That 'tis so frequent, this is *stranger still*!

52. As a Remembrancer, it will keep us constantly supplied with all the fruits of

wisdom, which can be gathered from our own *past experience*.

'Tis greatly wise, to talk with our past years,
And ask them, what report they bore to heav'n ;
And how they might have borne more welcome
news ?

Their answers form, what men EXPERIENCE call.

53. As a Comforter, it will enable us to apply both those rules of wisdom to the future scene ; in which man always hopes to find that happiness, which his mind and his affections in vain pursue, through all the fleeting moments of present time.

All should be prophets to themselves ; foresee
Their future fate ; their future fate foretaste ;
THIS ART would waste the bitterness of death.—
To-day, is yesterday returned ; return'd
Full-power'd to cancel, expiate, raise, adorn,
And reinstate us on a rock of peace.
Let it not share its predecessor's fate !

54. But besides the three great characters of time, the Bioscope also marks out to us, the character, order, and progression of the periods which constitute the whole of life ;

and points out to our attention, the small number, the short continuance, and the speedy succession of them all. For, CHILDHOOD and YOUTH have yet to reach MANHOOD, and manhood has not attained to VIGOUR, nor vigour to MATURITY; and maturity attained speedily passes into DECLINE; and decline must as speedily terminate in DECAY. Each measure is small; each sends on our view to its successor; and we see, that the stages are but few in number, and short in duration, through which we are brought to THE END.

55. To use the Bioscope in all these three respects, it is evident that we must exercise, with constancy and resolution, those *three* great faculties by which our nature is distinguished; viz. the REFLECTION, the MEMORY, and the FORETHOUGHT. It is the union of these three faculties in man, that establishes the identity of his moral person, throughout time, and throughout eternity. He remembers himself in the past, he feels himself in the present, and he anticipates

future periods, in which he knows that he shall still experience the same *present sense*, which he now experiences. The connexion between these three faculties, qualifies him for being a *moral agent*; and lays the ground of that *responsibility*, under which, as a moral agent, he holds the tenure of his present life.

56. Let us apply these observations to the different ages of man; and, in order to simplify and abridge that application, let us consider the years of man as divided only into three general periods: *youth*, *middle life*, and *age*.

57. As a Monitor, *youth* will be admonished by the Bioscope, to consider well the quality of the years which it is living, which quality is inscribed over against those years upon the scale. Whatever be the stage of youth, that consideration will effectually check presumption and self-sufficiency. Small is the capacity of man, in its largest extent, when compared with the parts, and plans, of this vast universe; and

small the portion of those parts, and plans, which it can ever comprehend. What then must be the capacity of CHILDHOOD, and of YOUTH, when they have not attained even to the small capacity of manhood?

58. An early sense and consciousness of this great truth, will lay the securest ground for a future general knowledge of truth, so far as we can acquire it; by putting the mind in a posture of defence against all illusion, either from within or from without. For, a sense of our natural incapacity will reconcile us to a sense of ignorance, concerning every thing which is too large for our capacity to embrace.

59. "*Ignorance*," says an able and ingenious naturalist, "often differs from what "is called *knowledge*, only by a less degree "of error. It ought to be inculcated upon "all men, that, next to the positive know- "ledge of things which may be known, the "most important science is, to know how "to remain ignorant. '*I don't know*,' ought "to be a frequent answer of all teachers "to their pupils, to accustom them to

“ make the same answer, without feeling
 “ ashamed*.”

60. I know not a more wise or excellent rule, for the early tuition of the mind, than is contained in the foregoing observation. It was the sense of this great truth, under the darkness of heathenism, that made the sagacious philosophy of Cicero withhold assent on many points; to which he would readily have yielded it, had he, like us, had a sufficient voucher for their truth. Widely different was that noble temper of mind from the vain and spurious philosophy which has disgraced the Christian ages, in which universal doubt, or *scepticism*, has been propounded, as the proper carriage of the mind, against the united vouchers of heaven and earth.

* “ *L'ignorance* ne diffère souvent que par moins d'erreur, de ce qu'on appelle *savoir*. Il faudroit inculquer à tous les hommes, qu'après le *savoir réel* dans les choses qui en sont susceptibles, *savoir ignorer* est la connoissance la plus importante. ‘ *Je ne sais pas,*’ devroit être une réponse très-frequente des instituteurs à leurs élèves, pour les accoutumer à la faire eux-mêmes sans rougir.”—De Luc. *Lettres sur la Terre*, Tom. I. p. 228.

61. Let youth then, whether in or out of childhood, remark upon the Bioscope the character of its years, and the smallness of the progress it has made in life; and let it infer, how small that capacity must be, which will still be small, even when it shall have journeyed to the opposite extremity of the scale.

62. To my very young readers, if any such I should find, I offer the following FABLE; leaving it to their good sense to deduce, from what has been already said, the moral which it is plainly designed to convey.

THE COCKLE-SHELL AND THE SEA.

A Cockle-shell, whose slender cup
Had by a wave been lifted up,
And gently lodged, secure and sound,
A little way upon the ground;
Yet not so far, but every day
She drank the falling of the spray;
Grew vain at length to think, that she
Contained a portion of the sea.
“ And why not more? (at length she cried;)
“ And why not *waves*; and why not *tide*?

" Perhaps, tho' men account me small,

" I might, on proof, contain it all.

" 'Tis worth the trial; how should I

" Be sure I can't unless I try?"

Fired by the grandeur of the thought,

To quit her safe retreat she sought,

And, victim of her ideot pride,

Plunged downward in the swelling tide,

But now no fav'ring wave was there:

Ambition fled, arose despair,

When a rude billow that receiv'd

The wanton fool, now undeceiv'd,

Recoiling for a moment, bore

The buoyant trifle from the shore,

And murmur'd: " Ideot! learn too late

" The misery of presumption's fate.

" Of holding seas no longer think,

" The waste-spray thou no more shalt drink:

" Know, vain pretender, to thy cost,

" *Thy small capacity is lost!*"

Then, flowing with impetuous shock

Against the angle of a rock,

The shell, at one tremendous stroke,

Into an hundred atoms broke.

63. But let not YOUTH relinquish its cautionary modesty, because it finds itself approaching to the dawn of MANHOOD.

When the sense of a near approach to manly years shall be disposed to elate it, and prompt it to identify its age with that of others who have been long in possession of those years; the face of the Bioscope will admonish it, to reflect upon *the character* of the years it has lived, and to be modest in the comparison.

64. For, let a youth who has attained to his twentieth, or a young man to his five and twentieth year, the characters of which years are but CHILDHOOD, YOUTH, and *the beginning* of MANHOOD, compare his age with that of a person who has doubled those years, and who has added to these characters, those others of MANHOOD, VIGOUR, and MATURITY of life; and, if he is not supremely arrogant, what will reason suggest to him from the comparison? Will he pay himself so ill a compliment as to suppose, that when he shall have added to his own years, those three important stages, his mind will have acquired no additional improvement, no accession of experience, beyond what he has already gained in those

three incipient periods? Certainly, he will not form so injurious a judgment of his own future acquirements. And if he will not, let him now pay, to his senior in years, the same tribute of justice and respect, which he is willing to pay to himself, when he contemplates himself as advanced to the same period in time. This will bring his mind and his years into unison; and will accustom him to preserve a just balance between them, as he proceeds in life. It is not every man who is formed by nature to guide a state, or lead an army, in that early spring of life; and therefore, to estimate our youthful years by the extraordinary exceptions of nature in that respect, would mark the highest climax of arrogance.

65. In youth, modesty, and a just appreciation of our capacity, has always been regarded, by the wisest men, as the best earnest of future excellence. It preserves the order of life; it restrains youth from that precocious *forwardness*, which divides the mind from the years as effectually, as, in

a later period, the *backwardness* of age. By early keeping our place in years through modesty, we shall maintain an even pace with them in all their future progress, and shall, at length, reach our latest period, in gravity and order.

66. But there is one most weighty reason for early tutoring the mind to restrain, rather than encourage, those promptings of *self-admiration*, which are always at the foundation of presumption. And that is, that if they should acquire a full ascendancy in us, they will most probably urge us on to INFIDELITY; which is no other than the *pride* of the human mind, finally settled into *self-authority*. The smallest tincture of whose baneful influence is sufficient, at once, to cloud over and darken every bright prospect of religion. Of the wretched consequences of this moral malady, I shall add nothing here; but shall reserve the exposure of it to its proper place, namely, its effect on *age*, or the DECLINE and DECAY of life. In youth, the first and best quality to establish, is *fidelity*

of reason, in subordination to *the Author of reason*: which naturally involves *humility of mind*. This will be found the surest guide to truth, to virtue, and to mental peace. Such are some of the benefits, which youth will be able to receive from the counsels of THE BIOSCOPE, considered in its capacity of *Monitor*.

67. As a Remembrancer, it will contribute many important and valuable uses to the season of youth. If the mind is rightly taught, and the understanding upright, the exercise of the memory upon the indications and incidents of the past years, though few, will both quicken the affections of the heart, and excite the sensibility of the conscience. "A man that is young in years, may be old in hours," says Lord Bacon, "if he have lost no time." Although the space of time over which youth can exercise remembrance, is but small in extent; yet, as time always appears more considerable in youth than in the following ages of life, the practice of recalling, and dwelling upon, a review of the years that are past, being

began and confirmed at that early age, will prepare the mind for the most successful application of the practice, in the more advanced and more active ages. By habituating the memory, thus early, to recall time, and the parts of time, while the smaller measures appear to embrace very considerable portions, the mind will contract an habit of vigilance and circumspection; and days and months, no less than years, will find their places in the memory, in which they would otherwise be absorbed into the greater measures of time.

68. Let youth exercise its remembrance, in retracing the affectionate impressions of infant life; in recalling scenes of domestic enjoyment; of parental tenderness, fraternal love, and friendly intercourse. Let it cherish those first impressions, and love them *because* they were the first. Let it recall them, year by year, upon the dial. If the heart be sound, those earliest impressions will ever awaken the tenderest recollections. Affections, excited in the dawn of life, by those with whom Provi-

dence first associated us, ought to keep a chief place in the heart, as long as life subsists; and, if we desert not nature, they will afford us the most pleasing and salutary memorials unto the end of our journey. Nothing keeps the heart of man so safe, as keeping it tender; and nothing keeps it so tender, as cherishing affection for valuable objects, from whom we are, or shortly may be, separated. There is no ground to fear, that such tenderness will impair manliness; without it, manliness becomes harsh and hateful, if not barbarous and brutal. If we would know, whether tenderness of attachment and recollection, is becoming to man, let us consult the history of the Old Testament; if we would know, whether it is a fitting ingredient in an hero; let Homer, the poet of heroes, instruct us.

69. Cherish, in youth, the moments of any wise and aged friend whose intimacy you are privileged to enjoy, with the most diligent and provident care; and be solicitous, to gather all the fruits of his experience while the opportunity lasts, which

the inspection of the dial will warn you, must presently be taken from you. “Ego
“ Q. Maximum adolescens ita dilexi senem,
“ ut æqualem ; erat enim in illo viro comi-
“ tate condita gravitas : nec senectus mores
“ mutaverat. *Cujus sermone ita tum cupide*
“ *fruebar, quasi jam divinarem id, quod evenit,*
“ *illo extincto, fore unde discerem neminem.*”
“ When I was a young man,” says Cato,
“ I loved the aged Q. Maximus, as if he
“ had been my equal in years ; for he com-
“ bined gravity with cheerfulness ; and age
“ had produced no alteration in his man-
“ ners. *Whose conversation I then eagerly*
“ *delighted in, as if I had foreseen that, which*
“ *actually came to pass ; that when he was*
“ *dead, there remained no one from whom I*
“ *could derive the same instruction.*”

70. But, if the space of the Bioscope over which youth can cast a retrospective eye is but small, its view will the sooner be carried back to the observation of its *creation*, or *commencement*. And what apprehension can so well dispose it for that sacred precept :
“ Remember thy CREATOR in the days of

“ *thy youth* ; before the evil days come, and
 “ the years advance, in which thou shalt
 “ say, I have no pleasure in them !” The
 mind practised, at that opening season of
 life, to this holy remembrance, will receive,
 and retain a sense of the divine presence
 through all its succeeding progress ; and will
 derive the constant consolation and support,
 which the sense of that divine presence will
 at all times impart. Thus disciplined, it
 will not be “ cast off by God in the time of
 “ old age ; nor forsaken by Him when its
 “ strength faileth.”

71. And here we may suitably subjoin
 “ TWO RULES,” prescribed by the pious
 Nelson ; “ whereby,” says he, “ we may be
 “ enabled to perform the ordinary actions
 “ of life which occur every day, after the
 “ best and most perfect manner. The FIRST
 “ is, to keep a lively sense of God’s omni-
 “ presence upon the mind. The SECOND is,
 “ frequently to call to mind the certainty of
 “ death, and the uncertainty of that time which
 “ we have to continue in this world*.”

* The Practice of True Devotion.

72. There is one illusion, against which it is necessary to be guarded, at this age, in contemplating the Bioscope; namely, that of imagining, that all the years beyond the index are years through which we are to pass. For, as the index will have made but little progress at that early period of life, and as a very wide range will appear open before us; if we are not awakened to a conviction of the truth, we shall survey all the sequel of the dial as *a property in time*, which is only waiting for our gradual possession. To rescue ourselves from this mischievous illusion, let youth, first, tell itself the common truth, concerning *the uncertainty of human life*. But, as common truths are apt to be blunted, and to lose their efficacy, by frequent repetition, let us seek a new course; by transferring the Bioscope from our own life to that of some other person, in whose life we can feel an interest almost equal with our own.

73. Think, therefore, upon some early friend, the companion of your childish years;

some brother, some sister ; cut off in the infancy of life, and bequeathing for ever, to your instruction, a palpable demonstration of that common truth. Observe, where the Bioscope of that departed friend reached its end ; and let *that point* serve, for ever, to warn and to convince you, that you hold *no property whatever* in any particle of the scale, which lies *beyond your index*. Again, fix your attention upon the age of some parent, some guardian of your tender years ; the security of whose kindness and protection, appear to you necessary for the relish of your life. Contemplate his, or her, age upon the dial ; connect it with your own ; and follow the progress of both, according to the distance which inevitably separates them. This will lead on your own index ; and when the day arrives that the more advanced one shall reach its term, your own will be proportionably advanced ; and you will have acquired, from the comparison, a sensible demonstration of the transitoriness of life.

74. Then is the time, that the Bios-

cope will unfold its exalted quality of a Comforter.

God gave us friends to bless the present scene ;

Resumes them, *to prepare us for the next.*

The power of this truth, which will then be intimately felt, will urge on your prospect, from the end of the dial, into the bright region which appears beyond it : for, though we have lived together under a disparity of years, we shall one day meet in an equality of existence. “ Omnes eadem conditione devinxit; cui nasci contigit, mori restat: *intervallis distinguimur, exitu æquamus.*—The same condition of existence,” says Seneca, “ is annexed to all; whoever has once been born, must of necessity die. We are divided, indeed, from each other, by intervals of time, during our journey, but we shall all come equally together in *the end.*” And to that truth of *nature*, what does the truth of *grace*, or of the Gospel, subjoin for our consolation? This divine assurance, that “ we shall then be for ever, together, with the Lord*.” As

* 1 Thess. iv. 17.

the eyes of Elisha followed the ascending prophet into heaven, your minds will follow your departed friend into that region of brightness; and you will cherish the thought, and the persuasion, that you have already begun to acquire, in his person, an interest and a property in eternity.

75. And here let me observe, that there is no season of life in which the bright comforts of religion, afforded in the prospect of a life in heaven, are so sensibly and purely felt, as in that of a guileless and religious childhood. That this should be so, will not surprise us, when we reflect, that Christ himself has pointed out *that age* as the best representation of the inhabitants of heaven. That it is so in fact, all those can testify, whom God has blest with the commerce of young minds, grounded in religion, and practised to religious obedience. The spring of youth, is more congenial to the temperature of celestial joy, than either the summer, the autumn, or the winter of years. And, if a relish for that joy be imbibed in that age, it will tincture, with the lustre and serenity

of spring, all the succeeding seasons of life. A chastened exaltation of mind, will be the natural and certain consequence of such a temper ; than which nothing can so well fit us, for duly combining our services to God and man, while we remain here, under our discipline of trial.

76. We next come to consider, the MIDDLE AGES of life ; which consideration opens to us a delicate task. For, what ages are we to comprehend under that denomination ? “ Is not a man middle-aged at fifty-five ? ” is a very common question with the world. To give a full answer to that question, it would first be necessary, to agree upon the meaning of the terms : till that point is determined, my answer is, “ *look at the dial.* ” Unless *a century* was the average extent of human life, *fifty-five* could not, by any mode of computation, be rendered the *middle age* of life. By *middle*, I apprehend we must understand, *equi-distant between extremities* ; and by *middle-aged*, equi-distant between the two extremities of the years of life. These middle ages, therefore, must comprise parts

of all the three middle decimals of life, in their growth and succession; to the middle decimal of which alone, the denomination of *middle-age*, in property belongs.

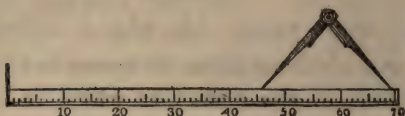
77. Now, "He that is youngest," says Bishop Taylor, "hath not long to live; he
" that is THIRTY, FORTY, or FIFTY years
" old, hath spent most of his life, and his
" dream is almost done; and in a very few
" months he must be cast into his eternal
" portion." If this is truly the case; and it is wiser to believe those who think, than those who think not; these middle ages will do well to apply themselves, with attention, to the contemplation of *time*.

78. These three middle decimals, comprise a large proportion of life, consisting of its most efficient periods; and it is in these three periods, that experimental wisdom is chiefly gained, if ever it be gained at all. In these years, the mind first begins to acquire a just apprehension of the measure of life; and to reduce it from that illusive and visionary length, with which it appears to the imagination of youth. Our

ideas of length, and distance, are relative and comparative. When we can take a distinct view of the beginning of any measure, we see, and apprehend its proportions.

79. If life consists of seventy years, we may say, that it consists of three times twenty-three years. He who is living in the first of those three divisions, is utterly insensible of the period at which it commenced; and hence, that first period appears to him to have had no beginning: it is like an emanation from eternity. Hence the difference also, between the length of that same term of years, in the apprehension of the parent, and in that of the child. But, when the second measure of twenty-three years has been entered, and somewhat proceeded in; when we can take a reflective view of the point from which our manhood commenced, and can look back, beyond it, into youth, the progress of time then begins to rectify itself in our judgment; and the *second* twenty-three years seem to proceed with a rapidity, of which we had no idea during the *first*. But when the second divi-

sion is concluded, and the extended compass is turned upon us for the *last time*; when forty-six years are numbered, and the remaining twenty-three conclude the measure; as in the following scale:



then, our improved experience gains a perfect sentiment of the true measure, and velocity, of life; that it is but “as a span long:” and, if truth and nature have our ear, that last measure will imperatively call upon us, to adapt our minds to the declension and conclusion of our course.

80. If truth and nature are not attended to; if we fly from their warnings, and strive to remove ourselves from them, by attempting to reascend the stream of time; or, if we waver in uncertainty, without taking a resolute course; the consequence is obvious: that which we are reluctant to approach, will violently take hold upon us; and where

we might have arrived in serenity, we shall be brought in sorrow. Let us, then, take a caution from that severe satire of the poet :

At *thirty*, man suspects himself a fool ;
Knows it at *forty*, and reforms his plan :
At *fifty*, chides his infamous delay :
Pushes his prudent purpose to *resolve* ;
In all the magnanimity of thought
Resolves ; and re-resolves ; then dies the same.

81. These middle ages, in their degrees and order, will be greatly assisted, by a patient and steady observation of the Bioscope. The visible progress of the index, through all those periods, will add the strongest enforcement to the conviction, arising from an improving experience of the rapid flux of time.

82. As a Monitor, therefore, the Bioscope will point out to MIDDLE LIFE, the critical stage at which it is arrived. For, although half of life, more or less, may *possibly* remain, yet half of it, is *certainly* exhausted ; and

the second half will appear to pass, with a continually increasing rapidity; owing to the *continual rectification of our judgment*, with respect to the true velocity of time. And, as we shall find ourselves declining in vigour in the last half, whereas we were constantly increasing in it in the first half, we shall be led to a provident consideration of the *present* period; in order to recover, and redress, whatever in the past may point itself out to our reflection as requiring it. The power of *habit*, which acquires such compound strength from the progress of time, will begin to alarm us, and to awaken in us a wise anxiety; and we shall naturally reflect, that, if we are under the influence of any habits which ought to be broken and subdued, this is the latest season to which the effort ought in prudence to be protracted. The vigour we now possess, will still render easy the subjugation of habits; the dominion of which will be irresistibly confirmed, if we permit them to acquire an established inveteracy, and if we postpone

our combat with them, until our strength decays, and our resolution becomes too feeble to encounter them.

83. But, the admonitions for middle life must of necessity involve the remembrance of the past, by appealing to the substance of its experience ; by which, the authority of those admonitions are chiefly to be established. The experience of life, and of human nature, with which we find ourselves gradually stored in these periods, will go a great way towards enabling us to form a general notion, of that portion of life which we have yet to live. “ *Ex præteritis possunt futura deprehendi.*” “ The future,” says Pliny, “ may, in a great measure, be collected from the *past*.” And so also Shakspeare :

There is an history in all men's lives,
Figuring the nature of times deceased.
The which observ'd, a man may prophesy,
With a near aim, of the main chance of things
As yet not come to life ; which in their seeds,
And weak beginnings, lie intresured.

84. Here then, as a Remembrancer, the Bioscope will have a very active office to

fulfil; and various will be the subjects, upon which it will exert its activity. Among those which will naturally engage the mind, will be a review of our *contemporaries* in life: they who began the journey with us, and who long kept pace with us in it. Of these we shall inquire, which still continue their course in the common track; or which, by a side and cross path, have already reached the termination? whose Bioscopes have stopped in the middle of their courses, and thus have demonstrated to us, the vanity of all anticipations of life.

When in this vale of years I backward look,
And miss such numbers; numbers too of such,
Firmer in health, and greener in their years,
And stricter on their guard, and fitter far
To play life's subtle game; I scarce believe
I still survive!

85. From the smaller circle, of our own particular friends, we shall, in these middle years of life, extend our view and our concern to the great circle of the world; and to

the principal actors engaged upon its conspicuous theatre.

Where the prime actors of the last year's scene?
Their port so proud, their buskin, and their plume.
How many sleep, who kept the world awake,
With lustre, and with noise ! Has death proclaim'd
A truce, and hung his sated lance on high ?
'Tis brandish'd still ; nor shall the present year
Be more tenacious of its *human leaf*,
Or spread of feeble life a thinner *fall*.

86. How penetrating must the truth of these lines be to us, who, for more than twenty years, beheld England "*awake, with lustre and with noise*," at the names of PITT and Fox ; and who yet have seen the possessors of those great names disappear, and vanish from the view, at terms of life far short of the extreme ages comprehended in the dial : the former at the age of 47 ; and the latter at the age of 55 years.

87. Nor is it in *men* alone that this fragility, this *mortality* is seen.

———— EMPIRES die ! Where now
The Roman ? Greek ? They stalk an *empty name*.

“Where now” the ancient and splendid realm of France? The German empire, with all its prescriptive honours, of ROME, of CÆSAR, and of AUGUSTUS? We knew them both, and were intimate with both; yet “where are they *now*?”

—— They stalk, an empty name !

We have lived to see them erased from the earth; and, in our own few years, have witnessed a revolution in human affairs, more entire than was ever accomplished, but in the progression of centuries.

88. Let any man, who (at the age, perhaps, of twenty,) saw the throne of Lewis the Fourteenth in appearance still firm and secure, retaining all its ancient honours, and possessed by a prince of his royal blood, the second only in descent from himself; who, ten years after, saw that throne subverted, those honours extinguished, that possessor weltering in his blood, and that royal line of sovereigns for ever concluded: who, in the course of ten more years, beheld an imperial dignity spring out of

that scene of waste and ruin, and invest, with all its eminence, an unknown native of a Mediterranean island, who presently extinguished the last vestige of imperial Rome, and made himself the conqueror and arbitrator of almost the whole of Europe: let such an one count back those few fateful years upon the dial of his Bioscope, and meditate upon the experience which they impart; let him next look forward, upon the years which are now about to open before him; and, (if he has wisdom,) caution, and not temerity; doubt, and not security; religious awe, and not worldly confidence; must be the sentiments which they will excite.

88. With empires, pass also the *fashions* or prevailing aspects of the world. He who is now advanced in middle age, found the world, at his entrance into manhood, not more distinguished by the crowns and sceptres that have vanished, than by opinions and systems, which exercised the most insolent and overbearing dominion among the nations of Christendom. The RELIGION of Christendom, was the great object of their assail-

ment; and, favoured by the corruption of courts, and the depravity of individuals, they established an empire of fashion, which had nearly brow-beaten religion, and driven piety from the world, into the recesses of closets. By the slow and calculated advances of sophistry; or by the daring and desperate assaults of jest and falsehood; they united, with unintermitting ardor, to blow up, or beat down, the sanctuary of the Gospel. The schools of Hume, of Voltaire, of Helvetius, of Frederick, and many others, seemed firm in power; and their arrogant pretensions were exalted among the most conspicuous eminences of Europe. "*Where are they now?*" Fallen from that height of false glory, and usurped distinction, on which they stood; they must now be searched for, among the ruins of Europe. The same mysterious scourge, which the present dispensation of Providence has called forth to chastise and afflict Christendom, has fallen with indiscriminating vengeance, upon the honours of infidelity and scepticism.

89. Having received such extraordinary demonstration, that “the world, and the *fashion* of the world, passeth away;” he will discern wisdom, and not severity, in the admonitory precept founded upon that truth; “*Love not THE WORLD.*” And, looking from those passing objects, “which are now seen,” to those prospective ones, “which are not yet seen;” he will loosen his attachments to “things which are merely temporal,” and gladly fix them upon “those which are eternal.”

90. Let the Bioscope be then resorted to, in its quality of Comforter, to enable us so to use those approaching years, as to be capable of defying the utmost evil with which they can teem; and of mastering all the power of disaster, which seems to form the peculiar and distinguishing character of the times in which we are cast. And this it will do; First: by showing us, that there is *a limit*, which that evil and that disaster cannot possibly overpass; and where we may be emancipated, for ever, from its

influence and dominion. Secondly; by showing us, that we have still, in probability, a residue of life, which may be rendered sufficient for taking effectual measures, to assure that emancipation, and to attain to that ultimate receptacle of security and peace. Let us keep our view constantly advanced to the goal of our journey; and, holding continually that forward tendency, let us make *the end*, and not the *intermediate stages*, the prime object of our concern. There, whatever may be the political distractions of this earth, for a short and limited period, the Christian's prospect will be crowded with objects to animate the best and noblest ambition of those middle ages; namely, "*glory, and honour, and immortality;*" when "God shall, at length, have taken unto Him his great power, and shall reign; and *shall have destroyed them which destroy the earth!*"

91. We come now at last to THE AGED; to that period, which Cicero calls, "*of old age*, either arrived, or certainly approach-

“ing—aut *jam urgentis*, aut certe *adventantis* senectutis.” And here we have a task, still more delicate to fulfil than the former. For, who are *the aged*, and *the old*? At what period do those qualities of time commence, and attach their characters upon individuals?

92. “Do you call a man old at sixty?” says the world: and such is the general system of connivance and mutual deception, that the usual answer to that question is—*No!* But here, again, we have need to fix and determine the signification of terms. By *aged*, and *old*, I apprehend we must understand, the having outlived far the greater part of the average number of our years, and, of course, having but a small portion of that number remaining. *Aged*, and *old*, being relative notions, and relative to a fixed and general measure of time in life; between fifty and sixty, and between sixty and seventy, out of seventy years, certainly establish, in different proportions, the relations of *age*, or *oldness*.

As the poet is adventurous enough to say ;

If truth, in spite of manners, must be told,
Why truly, *fifty-five* is something old *.

93. That this statement may not appear so contrary to the common opinion of mankind, as it is to the partial feeling of *the World* ; let us inquire, what was the opinion of the wisest heathen nations, before *age* became so much an object of jealousy and irritation.

94. According to the Greeks and Latins, a man was called *πρεσβευτης*—*senior*, that is, *elder* or *aged*, as soon as he had completed his forty-ninth year, and had entered upon his fiftieth ; and he was called *γερων*—*senex*, that is, *old*, from the age of fifty-six to the end of his life. If now, keeping in our mind the definition which has just been given of *agedness*, and *oldness*, we carry our eye to the Bioscope, we shall receive imme-

* Elegy to an Old Beauty.—PARNEL.

diate demonstration of the truth and justness of that ancient enumeration. He who has entered into his last decimal but one, is, in all certainty, *aged*; and he who has entered his last decimal, is, in all meaning, *old*, though others may be *older*.

95. It has been observed, that we are never sensible of our advancement in age, until some accidental circumstance occurs to awaken in us a sense of that truth. Seneca thus relates an incident, which led him to remark, that he was already an aged man.

“ Quocunque me verto, argumenta senec-
“ tutis meæ video. Veneram in suburba-
“ num, et querebar de impensis ædificii
“ delabentis. Ait villicus, non esse negli-
“ gentiæ suæ vitium, omnia se facere, sed
“ villam *veterem* esse. Hæc villa inter manus
“ meas crevit; quid mihi futurum est, si
“ tam putrida sunt ætatis meæ saxa?—
“ Wherever I turn, I see the proofs of my
“ own agedness. I went to my house out
“ of town, and complained of the expense
“ which I was to incur for repairs. The

“ steward said, that it was not owing to any
“ negligence in him ; that he had taken
“ every care of the building, but that the
“ house was *old*. Now, this house grew up
“ under my own hands ! What, then, must
“ be my own case, if materials, of my own
“ age, are thus perishable ? ”

96. From these stages, a long retrospect is opened to us ; and the prospect narrows in proportion. We perceive sensibly our advance, and approximation to the common boundary of life ; and we are as sensibly convinced, that no time should be wasted, or lost, for bringing our minds into a conformity with our years, in order to our final arrival at that boundary. Here, then, the Bioscope speaks eloquently to us in its capacity of MONITOR.

97. We read upon the dial the *characters* of the ages which we have past, and of those at which we are arrived ; and, however much we may desire to deny those characters, by appealing to the texture of our *thoughts*, yet, the conspicuous fact vindicates

its reality, by appealing to *the number* of our years. And it is *years*, not thoughts, which make up *the measure* of human life.

98. "However age may discourage us by
 " its appearance, from considering it *in*
 " *prospect*," says a great writer, " we shall
 " all by degrees certainly be old, if we live
 " long enough ; and therefore we ought to
 " inquire, what provision can be made
 " against that time of distress ? what hap-
 " piness can be stored against the winter of
 " life ? and how we may pass our latter
 " years with serenity and cheerfulness ? If
 " it has been found by the experience of
 " mankind, that not even the *best* seasons
 " of life are able to supply sufficient grati-
 " fications, without *anticipating uncertain*
 " *felicities*, it cannot surely be supposed,
 " that old age, worn with labours, harrassed
 " with anxieties, and tortured with diseases,
 " should have any gladness of *its own*, or
 " feel any satisfaction from the contempla-
 " tion of *the present*. All the comfort that
 " can now be expected, must be recalled

“ from *the past*, or borrowed from *the future*.
“ The past is very soon exhausted ; all the
“ events or actions of which the memory
“ can afford pleasure, are quickly recol-
“ lected ; and the future lies beyond the
“ grave, where it can be reached only by
“ virtue and devotion. *Piety* is the only
“ proper and *adequate* relief of decaying
“ man. He that grows old without reli-
“ gious hopes, as he declines into imbe-
“ cility, and feels pains and sorrows inces-
“ santly crowding upon him, falls into a
“ gulf of bottomless misery ; in which every
“ recollection must plunge him deeper, and
“ where he finds only new gradations of
“ anguish, and precipices of horror.”

99. The aged, and the old, will therefore, if they are wise, be admonished by the Bioscope, to make their minds dwell, with resolution, on the demonstrated shortness of their remaining course ; and on the region, to which the end of that course must inevitably bring them. And here we may remark, that common sense alone, and the

common inclination and practice of mankind, would seem to incite us to this exercise.

100. All men look so far forward into time, as to provide for the interest of generations which they shall never witness on the earth. "They labour in things," says Cicero, "in which they know they shall have no personal concern. Nor is there a farmer, however old, that hesitates, if he is asked, *for whose sake he sows or plants?* to reply—'For the sake of the immortal gods; who require, that I should not merely receive these things from my forefathers, but transmit them also to posterity.'" Now, if it is natural to man, to look forward into times which he shall never witness, for the sake of persons whom he shall never see; it would seem much more natural, to look forward to an eternity into which we are entering, for the sake of ourselves, who shall be sensible of existence throughout that eternity.

101. Upon the same principle, it would seem natural, that we should engage our

thoughts in considering that eternal country, into which we are so soon to enter. For the termination of the scale, is full as much the beginning of a life, as it is the end of a life: the end of one, being, *ipso facto*, the beginning of another. Just as the doorway of an anti-chamber, is not more the point of *egress* from thence, than it is that of *ingress* to the state-room. Now, what person is there, who, if he has in prospect to embark for Persia or Peru, will not be filled with an ardent curiosity concerning his voyage; and very inquisitive, after the nature and genius of the country, and the kind of entertainment he shall meet with in it? And shall we, when we see that the period of our departure is approaching, a little more or less near, be less curious, and less inquisitive, respecting the country which immediately borders upon the concluding goal of life; to which we shall arrive ere long; from which we shall not return; but shall remain, under circumstances wholly and essentially new? Especially, when we have it in our power, to gain so much

delightful information respecting that country; and to secure so safe a journey to it, and so favourable a reception in it? Surely, in this respect, the Bioscope is a consummate Comforter; since it brings us to so near a prospect of that country, and conducts our view even to the very frontier.

102. And here I shall take occasion to remark; that there is not a more common, or more delusive error, and which, however soothing it may be to the imagination, is most treacherous to the reason; than that of looking forward to old age, as *a station*, in which we are to halt, and take our rest, at the close of the journey of life.

103. For, first; we may never attain to old age; and then, how mischievous must be the illusion, of living always with a view to a period, at which we never shall arrive? “You hear many,” says Seneca, “who say, I will retire at my fiftieth year; “or, my sixtieth year will set me free from “all toil of business. But, what pledge “have you received of so long a life? Are “you not ashamed, to treasure up in your

“ imagination any reserve of future years?

“ *Non pudet te reliquias vitæ reservare?*”—

“ The laws of probability,” said Mr. Gibbon, at the age of fifty-two, “ so true in general, so fallacious in particular, still allow me about fifteen years. I shall soon enter the period which, as the most agreeable of his long life, was selected by the judgment and experience of the sage Fontenelle.” But the sage Fontenelle said so, upon the retrospect, and not on the prospect. Mr. Gibbon died within five years.

104. But, suppose that we shall attain to old age ; still, we shall find it no stationary post, or place of halting. Life has, in all ages, been well compared to a journey. Now, to look to old age as *a station*, and to console ourselves, as we travel on in life, with the prospect of that imaginary station ; is, as if a man were journeying from Bath to London, and looked forward for his repose, between Kensington and Hyde-Park Corner. The three or four last miles of that journey, will well answer to the last

years of the journey of life. The traveller will certainly only look for his repose, when he shall be arrived at his home in *the Capital*. The interval from Kensington to the Turnpike, will, indeed, probably awaken in him a lively sense of his approach to his home; and the more so, as he will then be wearied and harrassed by his journey; and, in his contemplation of the proximity of his enjoyment, his mind will experience an *anticipation* of repose. But it is *beyond the Turnpike*, and in *the Capital* only, that he will look for its *reality*.

105. And so in the journey of life. The last years of life neither promise, nor administer, any period of *retreat in themselves*; for life proceeds as fast (nay, sensibly faster,) in old age, as in any other part of its course: it can then only be, in the *near prospect* of retreat, not in the possession of it. Old age may, doubtless, look for some repose of mind, from its period in the journey; because its anxieties will have greatly subsided, and its concern about future contingencies, and accidents of the road, will

be extremely diminished; but it must still travel on as fast as ever, and its *retreat* will only be acquired, when the goal is passed, and the final home attained.

106. And this objection lies, in a great degree, against the *scheme of human life* exhibited in the ANDROMETER of the highly valuable Sir William Jones; which, as his noble biographer defines it to be, is “*a scale of human attainments and enjoyments.*” This scale points out certain years at the end of life, as forming a period of “*the perfection of earthly happiness;*” and, therefore, naturally directs the mind to that period, as one, in prospect of which it is to guide its course. But, however ingenious that scheme may be, and however “striking” a specimen it may afford of the extent of “its distinguished author’s views, in the acquisition of intellectual attainments;” (to use the words of his biographer;) it requires but a superficial inspection to discern, how entirely visionary, and deceptious, it is. That it is visionary, is manifest; because there is nothing in the character

assigned to any one year, which is founded upon the laws of nature. And that it is in the utmost degree deceptive, was demonstrated in the excellent author himself, who imagined it at the age of *thirty*, and who did not live to reach the *forty-eighth* division of the scale : which was many degrees short of those, in which he had placed “ *the perfection of earthly happiness.*” And therefore, as his biographer aptly remarks : “ We are not to consider, that *the preparation for ETERNITY*, which stands at “ the end of the scale, was to be deferred “ until the SEVENTIETH YEAR ; it is rather “ to be considered as *the object* to which he “ was *perpetually to look*, during the whole “ of his life, and which was exclusively to “ engross his latter years *.”

107. But it will perhaps be said ; “ True ! “ but at that end is DEATH ; and the prospect of death is so repellant to human “ nature, that the mind naturally recoils from

* See THE ANDROMETER, at the end of this Tract.

“ the view ; and would rather seek an obli-
“ vion in the visions of fancy, than be har-
“ rowed up by the presence of that hostile
“ spectre.” If this is the language of human
nature, I am at a loss to know, under what
dispensation we are to find it. By human
nature, I understand the best condition of
that nature. Was it then in the *heathen world*,
that this language was held ? It is very con-
trary to the language of Socrates, or of
Cicero.

108. When Socrates stood before his
iniquitous judges, and had just received con-
demnation to death, he thus evinced the
effect which their judgment, and the pro-
spect of immediate dissolution, wrought
upon his mind. “ Death,” said he to them,
“ must necessarily be one of two things.
“ Either it is the entire end of all sen-
“ sation ; or it is the transportation of the
“ soul from one place into another. Now,
“ if it is only the extinction of all sen-
“ sation, like a sleep in which we experi-
“ ence *no dreams*; how astonishingly gainful
“ is death ! But if, on the other hand, that

“ which we are taught be true ; that death
 “ is our removal from hence into another
 “ place ; and if it be also true, that we
 “ shall there be consigned to the judgment
 “ of righteous and equitable judges ; how
 “ far more gainful must it then be ! And if
 “ I shall there hold intercourse with Or-
 “ pheus, with Musæus, with Hesiod, with
 “ Homer ; I would willingly, for such feli-
 “ city, suffer death many times over ! To
 “ me, the prospect of such a society, is
 “ beyond measure delightful ; since they,
 “ who shall arrive at that place, will die no
 “ more, but will remain for ever, immortal,
 “ and in the enjoyment of happiness, infi-
 “ nitely surpassing every thing that is ex-
 “ perienced here*.”

109. The sentiments of Cicero, on the
 same article, are delivered by him in the
 person of Cato ; whom he thus makes to
 wind up, and conclude, his beautiful treatise
 upon *Old Age*. “ I depart from life,” says
 he, “ as from *an inn*, not as from *an home* ;

* Plato's Apology, &c.

“ for nature gave it to us, only as a place
“ of temporary abode, and not as one of
“ permanent habitation. O glorious day!
“ when I shall reach that divine concourse
“ and society of spirits; and when I shall
“ depart from this scene of pollution and
“ distraction! For I shall then, not only go
“ to those persons of whom I have already
“ spoken, but to my own son, than whom
“ no better man was ever born, nor any
“ one more illustrious for his piety. To
“ whose body I performed the last offices;
“ whereas, it was rather he that should
“ have performed them to mine. But his
“ soul, not taking leave of me, but looking
“ back for me, departed to those regions,
“ to which he knew I myself must so soon
“ follow him. And this loss I seemed to
“ you to bear with composure; but it was
“ not that I bore it with composure, but
“ that I consoled myself with the thought,
“ that the distance and separation between
“ us would not be long. And with these
“ reflections, old age is not only light to
“ me, but even pleasing. For if I am in

“ error in believing, that the souls of men
 “ are immortal, I willingly err; nor shall
 “ any one, while I live, rob me of that
 “ error, which is my delight!—*Quod si in*
 “ *hoc erro, quod animos hominum immortales*
 “ *esse credam, libenter erro: nec mihi hunc*
 “ *errorem, quo delector, dum vivo, extorqueri*
 “ *volo.*”

110. Is it, then, in the *Christian world*, that death is discovered to be an object so odious to human nature? Surely not; for we know, that since the secrets of “ Life and Im-
 “ mortality have been brought to light
 “ by the Gospel,” and all doubts dissipated respecting those great points, the
 “ *sting of death*” is drawn; and it is become to us nothing more than *the portal*, by which
 “ we pass into life.”

111. Since, then, those who are most fit to guide our reasons, either in the heathen or Christian world, have not recoiled from the prospect of death, nor viewed it as an hostile spectre, but rather as a guide and a deliverer; shall we, who profess to unite in ourselves all lights, both Christian

and heathen, cherish the miserable sentiment, which dares not meditate its natural approach ?

——— No ! the thought of death indulge.

Give it its wholesome empire ; let it reign,

That kind chastiser of the soul in joy !

And why not think of death ?——

Ere man has measured half his wearied stage,

His luxuries have left him no reserve ;

No maiden relishes, unbroached delights.

On cold-serv'd repetitions he subsists,

And in the tasteless present, chews the past.—

AGE should walk thoughtful, on the solemn shore

Of that vast ocean it must sail so soon ;

And put good works on board, and wait the wind,

That shortly blows us into worlds unknown.

If *unconsider'd* too, a dreadful scene !

112. It is a great mistake, to suppose that we are not yet entered within the dominion of death, because his last act of power has not yet been exercised upon us : “ in the midst of life we are in death.”

Must I then forward only look for death ?

Backward I turn my eye, and find him there.

Man is a *self-survivor* every hour.

Man, like a stream, is in perpetual flow.

Death's a destroyer of quotidian prey.

My youth, my noontide his, my yesterday !

The bold invader shares the present hour ;

Each moment on the former shuts the grave.

While man is growing, life is in decrease ;

Our birth is nothing but our death begun,

As tapers waste that instant they take fire.

Shall we then fear, lest that should come to pass,

Which comes to pass each moment of our lives?

113. That the contemplation of the close of life, which is inseparable from death, is far from being grievous *in itself*, but is only rendered so by *its opposition* to the customary habits of the mind, and to the conceptions which the mind has chosen to entertain and nourish ; is brought to demonstration, by a comparison with those, who have viewed it, not merely with composure and willingness, but with even rapture and delight.

114. Mr. Gibbon, when he had completed those celebrated pages, the applause for which was to constitute the chief reward and happiness of his mind ; and when, at the age of *fifty-two* years, he had conceived the fallacious expectation of an "*autumnal*

“ period of felicity ;” declared his own experience of life, in the following warning sentence : “ I must reluctantly observe, that
“ two causes, the *abbreviation of time*, and
“ the *failure of hope*, will always tinge, with
“ a *browner shade*, the evening of life*.”

115. If this sentence is delivered as a general proposition, applicable to all mankind ; and meaning to assert, that the abbreviation of time, and the failure of hope, are correlative, the latter necessarily following from the former ; we are so happy as to know, with full assurance, that it is *positively false*. Millions of Christians have borne testimony, in the evening of their lives, to its utter falsehood. When St. Paul exclaimed—“ The time of my departure is at
“ hand. I have finished my course ; hence-
“ forth there is laid up for me a crown of
“ glory, which the Lord, the righteous judge,
“ will give me in that day. And not to *me*
“ only, but to *all those* also who love (the
“ prospect of) His reappearing !” When he thus exclaimed, was there any symptom

* Memoirs of his Life.

that the strength of his hope was diminished by the abbreviation of his time? Or did any “*shade*” seem to tinge the evening of his “*life?*” And endless are the examples which the experience of individual Christians can supply, of hope increasing with the abbreviation of time; and of the serene effulgence, which that hope sheds, not only over the evening, but over the very twilight of life. Mr. Gibbon’s proposition, therefore, if taken *universally*, is most experimentally false.

116. But, if it be taken with limitation, as in fact it ought to be taken; if it merely expresses Mr. Gibbon’s own experience; and declares the inward condition of his own mind; then we must receive it, not only as *true*, but as one of the most salutary disclosures, one of the most valuable truths in experimental ethics, that could have been imparted to the world. Mr. Gibbon thus distinctly declared, as the result of his life, drawn up, deliberately, only a very short period before his decease, that the course into which he had put his mind, and the

view which he had practised himself to take of philosophy and of religion, caused his hope to fail, in proportion as his term of life diminished; and that the consequence of that failure of hope, was a tinge of gloom, more and more deeply investing the evening of his life.

117. Melancholy, nay frightful, as this declaration is, it speaks more than volumes to prove the divinity of the Gospel; and the impotence and absurdity of all human conceits, set up in opposition to it. It proves to demonstration, the truth of what has just been advanced; that the prospect of the end of life, is not necessarily, and in itself, grievous; but that it becomes so only when it is in opposition to the habits, and established impressions of the mind. Where the mind accustoms itself to view the progress and end of our nature, as it is illustrated by revealed truth; the close of life, that is, death, is a requisite circumstance in it, conducive to an end we seek. Where we seek not that end, because we have habitually excluded, or turned away from, the

light of revelation; the mind, unwilling to advance, seeks either to return, or remain stationary. But death is an unsurmountable impediment to such an expedient; and every step, therefore, that we are forcibly carried towards it, must naturally "tinge with a browner shade, the evening of life."

118. We meet with nothing, in the death of that distinguished censor of the church and Gospel, which should tempt us, even if we could gain tenfold the measure of his fame, to seek the succour of his philosophical phantom, in exchange for the substantial consolations of the Christian faith. The chief incidents of the awful period, which, at the age of *fifty-six*, interrupted all his plans of "*autumnal felicity*;" are thus recorded. "Twenty-four hours before his death, Mr. Gibbon happened to fall into a conversation, not uncommon with him, on *the probable duration of his life*. He said, he thought himself a *good life*, for *ten, twelve*, or perhaps *twenty* years. On Monday, January 13, he underwent an operation, and seemed much relieved.

“ He talked, as usual, of passing his time at
“ houses which he had often frequented,
“ with great pleasure; and said, I intend
“ to go on Thursday (Jan. 16,) to Devon-
“ shire house.”—“ On the 16th,” says his
noble biographer, “ I reached his lodging
“ about midnight, and learned, that my
“ friend had expired, a quarter before one
“ o’clock, *that day*. His *valet de chambre*
“ observed, that Mr. Gibbon did not, at any
“ time, show the least sign of alarm, or
“ apprehension of death. *And it does not*
“ *appear, that he ever thought himself in*
“ *danger.*” He died in the year 1793,
aged 57.

119. Addison, two years before his death,
entered upon his admirable work, in EVIDENCE of the CHRISTIAN RELIGION. “ In
“ the beginning of the year 1719,” says his
great biographer, “ the end of his useful life
“ was now approaching. Addison had for
“ some time been oppressed by shortness of
“ breath, which was now aggravated by a
“ dropsy; and finding his danger pressing,
“ he prepared to die conformably to his

“ own precepts and professions. The Earl
 “ of Warwick was a young man of very
 “ irregular life, and perhaps of loose opi-
 “ nions. Addison, for whom he did not
 “ want respect, had very diligently endea-
 “ voured to reclaim him; but his argu-
 “ ments and expostulations had no effect.
 “ One experiment, however, remained to
 “ be tried; when he found his life near its
 “ end, he directed the young lord to be
 “ called; and when he desired, with great
 “ tenderness, to hear his last injunctions,
 “ told him, ‘ I have sent for you, *that you*
 “ *may see how a CHRISTIAN can die.*’” He
 died June 17, 1719, aged 47.

120. Whatever was the effect of this
 example upon the Earl of Warwick, it
 remained to animate the faith, the piety,
 and the virtue of the Christian world.
 Gellert, distinguished in Saxony by the
 sanctity of his life and writings, demon-
 strated in himself the efficacy of that bright
 example. “ On the day of his dissolution,
 “ convinced that he felt the immediate
 “ approach of death, he earnestly inquired

“ of his friends, how long he might still
“ have to struggle with it? Upon receiving
“ for answer, *perhaps an hour*; ‘ God be
“ praised!’ he exclaimed, raising his hands
“ with a joyous countenance; ‘ *only one*
“ *hour!*’ Then, with a countenance still
“ more serene, he turned on his side;
“ silently addressed himself in prayer to
“ God; and, in the midst of that prayer,
“ sunk into the sleep of death; on the 13th
“ of December, 1769, aged 54. This so
“ peaceful end,” adds his biographer, “ re-
“ calls and confirms what Addison said on
“ his death-bed: *See how a Christian can*
“ *die!* And thus was accomplished the
“ ardent desire which Gellert expressed in
“ a letter, in which he spoke of the death
“ of Addison: ‘ Great God! what would
“ be my happiness, if my end could be like
“ his!’”

121. “ There is nothing in history,” said Addison, seven years before his death,
“ which is so improving to the reader, as
“ those accounts which we meet with, of *the*
“ *death* of eminent persons, and of their

“behaviour in that dreadful season. I may
 “also add; that there are no parts in history,
 “which affect and please the reader in so
 “sensible a manner. The reason I take to
 “be this; because there is no other *single*
 “circumstance in the story of any single
 “person, which can possibly be the case of
 “*every one who reads it**.”

122. The sound sense and truth, of this remark, being manifest; let us bring home to our own cases the examples, here adduced, of the concluding lives, of one of the greatest antagonists, and of one of the greatest vindicators, of the Christian faith; and let us reflect, *which* of the two we would rather resemble, on the day which shall terminate our lives. Whether of him who prepared for his declining years a diminution of hope, and an augmenting gloom of prospect; or of him, who prepared his mind to depart in the strongest confidence of hope, and in the brightest serenity of joy? Of him, who on the day of his death, was employed in the sad and fallacious

* Spectator, No. 289. See this whole paper.

computation, of *ten*, or *twelve*, or *twenty* more years of *earthly life*; or of him, who met the day of his death, as the day of his immediate advancement to the presence of God, in *eternity*? Of him, whose mind entertained no anticipations of his impending removal to another state of being; or of him, whose mind was already on the wing for its departure, with the most lively anticipations of the bliss which was waiting to receive him? Of him, finally, who sought to lead a soul to heaven, by the demonstrative evidence of its already dawning glory; or of him, who had no better consolation to offer to his greatest friend, under the severest of domestic calamities, than a frigid and unhopeful—"IF *there be a future state**."

The chamber, where the good man meets his fate,
Is privileg'd beyond the common walk
Of virtuous life, quite in the verge of heaven.
Fly, ye profane! If not, draw near with awe;
Receive the blessing, and adore the chance
That threw in this Bethesda your disease.
If unrestor'd by this, despair your cure;

* Gibbon's Miscel. Works, i. 279.

For here resistless demonstration dwells :
A death-bed's the detector of the heart.—
You see the man, you see *his hold on Heav'n.*
If sound his virtue, as Philander's sound,
Heaven waits not the last moment ; *owns her friends*
On this side death, and points them out to men :
A lecture, silent, but of sovereign power.

Whatever farce the boastful hero plays,
Virtue alone has *majesty in death.*
Through Nature's wreck, through vanquish'd agonies,
What gleams of joy ! What more than human peace !
Where the frail *mortal* ? the poor abject worm ?
No, not in death, the mortal to be found.

His conduct is a legacy for all !
His comforters he comforts ; great in ruin,
With unreluctant grandeur, gives, not yields
His soul sublime ; and closes with his fate.

“ How our hearts burnt within us ” at the scene !
Whence this brave bound, o'er limits fix'd to man ?
His God sustains him in his final hour !
His final hour brings glory to his God !—
Christians, adore ! and infidels, believe !

As some tall tower, or lofty mountain's brow,
Detains the sun, illustrious from its height ;
While rising vapours, and descending shades,
With damps and darkness drown the spacious vale :
Undamp't by doubt, undarken'd by despair,
Philander thus augustly rears his head,
At that black hour which general horror sheds

On the low level of th' inglorious throng.

Sweet peace, and heavenly hope, and humble joy,
Divinely beam on his exalted soul;

Destruction gild, and crown him for the skies!

123. It is a vast error to suppose, that *vice*, in its common and popular sense, is the *only* moral evil which can disqualify us for the promises of religion. Vice is, indeed, a *mortal* evil, and an *insuperable disqualification*, so long as it continues, and is not cast off, and thoroughly purged out; but the mind and heart of man, oppressed by its burthen, may conceive such inward apprehensions of its misery and hatefulness, as, by a strong and resolute effort to cast it off, to loathe it, and to invest itself thenceforth in a garb of purity and virtue. The mind, receiving into itself such an inward principle of renovation, may become, as it were, entirely regenerated; and hold a serene and steady hope of admission to those high privileges, through the mercy of God, and the peculiar means by which He has been pleased to administer that mercy.

124. But there is a more *desperate* evil,

which is, *mental vice*; a corrupt, inbred *pride of mind*, and principle of *self-exaltation*. If this principle is suffered to establish its full dominion, to grow with life, and to become inveterate, neither the experience nor the imagination of man can conceive a process for correcting it. This is a principle of essential hostility to the *supremacy* of God, as vice is a principle of open rebellion against His *authority*. But he who has long rebelled, may become heart-smitten and humbled, and prostrate himself in penitence; and then, his evil is instantly removed. But he, who is “exalted *above measure*,” who establishes in himself a sentiment of *self-authority*; who contemplates, with a self-devotion, his own imagined superiority of judgment; making his *self* the ultimate object of his appeal; becomes incapable of humiliation, and closes the door of his reason, and his heart, against all illumination through the channels of *divine truth*. And there is no prospect of his evil being corrected, before he is called away to THE GREAT TRIBUNAL, to account for the

exercise of his intellectual agency ; and to show, how far his time of trial has been employed, in reducing his intellectual faculties into a state of submissive allegiance to THE MASTER, whom alone he was made to serve by them. If then it be found, that *no sufficient* progress has been made, in a course of *subjugating the will*, and *conforming the mind*, to the sole and entire government of God ; the agent must, necessarily, stand as defective, as if he had engaged in any other course of delinquency. The *mental vice*, so cherished and confirmed, will leave him as unprepared, and as inadequate to the perfect agency then demanded of him, as if he had lived in the indulgence of any other species of forbidden gratification.

125. And it is upon this distinction, so easily apprehended by the reason, between rebellion in act, that is *vice*, and rebellion in principle, that is, *infidelity* and *scepticism*, that OUR LORD, who alone could declare the counsels of Heaven, pronounced ; that the *former*, “ the publicans and harlots, should “ go into the kingdom of Heaven, before

“ the *latter*.” Not, indeed, *while* they continued such ; but that there was a far greater facility, for the abjectness and temerity of vice to purge itself, and to fit itself for Heaven, than for the arrogance, and disloyalty, of infidelity, to do the same thing.

126. This is that evil spirit, which has so variously laboured, throughout the last century, and in our own days, to *rob* us of the consoling prospects of futurity, confirmed to us by *the revelation of the GOSPEL*. “ If it “ is an error,” said Cicero, “ no one shall “ *rob* me of it while I live !” What would he then have said of that modern host, usurping to themselves his proper designation of *philosopher*, who have laboured, with a malignity beyond all example, to *rob* mankind of *a truth*, which, even as *a possible error*, appeared to Cicero of a value inappreciable ? What he would have thought, we may gather from the testimony of a spirit congenial with his own ; a *true philosopher* ; who was able to carry into the twilight of *the Academy*, the bright and piercing illumination of *THE GOSPEL*.

127. "Perhaps," said this excellent writer forty years ago, "our modern sceptics are ignorant, that, without the belief of a God, and *the hope of* IMMORTALITY, the miseries of human life would often be insupportable. But can I suppose them in a state of total stupidity, utter strangers to the human heart, and to human affairs? Surely they would not thank me for such a supposition. Yet this I must suppose, or I must believe them to be most perfidious and cruel men.

128. "Caressed by those who call themselves the great, engrossed by the formalities and fopperies of life, intoxicated with vanity, pampered with adulation, dissipated in the tumult of business, or amidst the vicissitudes of folly, they perhaps have little need, and little relish, for *the consolations of* RELIGION. But let them know, that, in the solitary scenes of life, there is many an honest and tender heart, pining with incurable anguish, pierced with the sharpest sting of disappointment, bereft of friends, chilled with

“ poverty, racked with disease, scourged by
“ the oppressor ; whom nothing but trust in
“ Providence, and *the hope of A FUTURE RE-*
“ *TRIBUTION*, could preserve from the ago-
“ nies of despair. And do they, with sacri-
“ legious hands, attempt to violate this last
“ refuge of the miserable ; and to *rob* them
“ of the only comfort that had survived
“ the ravages of misfortune, malice, and
“ tyranny ! Did it ever happen, that the
“ influence of their execrable tenets dis-
“ turbed the tranquillity of virtuous retire-
“ ment, deepened the gloom of human dis-
“ tress, or aggravated the horrors of the
“ grave ? Is it possible, that this may have
“ happened in many instances ? Is it pro-
“ bable, that this hath happened, or may
“ happen, in *one single* instance ? Ye traitors
“ to human kind, how can ye answer for
“ it to your own hearts !—But I remonstrate
“ in vain. Could I enforce the present
“ topic by an appeal to your *vanity*, I
“ might perhaps make some impression :
“ but to plead with you on the principles
“ of benevolence or generosity, is to address

“ you in a language ye do not, or will not,
 “ understand.

129. “ But let not the lovers of truth be
 “ discouraged. — The fashion of *sceptical*
 “ *systems* soon passeth away. Those un-
 “ natural productions, the vile effusions of
 “ a hard heart, that mistakes its own rest-
 “ lessness for the activity of genius, and its
 “ own captiousness for the sagacity of
 “ understanding, may, like other monsters,
 “ please a while by their singularity; but
 “ the charm is soon over: and the succeed-
 “ ing age will be astonished to hear, that
 “ their forefathers were deluded, or amused,
 “ with such fooleries. *The measure of SCEP-*
 “ *TICISM seems indeed to be FULL*.*”

130. Thus this excellent, and *almost*
prophetical, writer. The lovers of truth
 therefore, need not to be any longer dis-
 couraged; for “ *GOD is true, and every man*
 “ *a liar*” who dares to deny His truth.
 And, under the security of that truth,
 we are graciously supplied with a reason,

* Beattie on Truth. P. iii. c. 3.

at triumphant reason, why, *if we please*, we need not survey death with any sentiment, either of terror or of aversion. In the first place, the act of *death* itself is *nothing* for a Christian to sustain; since he shall “*never taste of death, but will instantly pass from death unto life.*”

Why start at death? Where is he? Death arriv'd
Is gone; not come or gone, he's never *here*.
Ere *hope, sensation* fails; black-boding man
Receives, not *suffers*, death's tremendous blow.
The knell, the shroud, the mattock, and the grave,
The deep damp vault, the darkness, and the worm,
These are the bugbears of a winter's eve :
The terrors of the *living*, not the *dead*.—
Man makes a death, which Nature never made;
Then on the point of his own fancy falls,
And feels a thousand deaths in fearing one.

131. But the *triumphant* reason, which I have alleged, for not surveying death with any sentiment either of aversion or terror, is this: There are but *two* enjoyments of this present life, which a *wise man* would desire to carry with him out of it; viz. *the favour and friendship of God*: and the com-

merce of dear and virtuous friends; and we have God's express assurance, that he shall take *both* these with him. Every thing else, which only makes up *the circumstances* of life, he would not wish to take with him; because he is thoroughly assured, that all the good, of opulence, of honour, of knowledge, or of pleasure, will be supplied in an incomparably better manner, in an incomparably better place. And he will easily give credit to God's assurance, upon the samples of those advantages which he witnesses here, that "these latter are not
" worthy to be compared with those which
" shall be revealed hereafter; and that the
" things which God has prepared for them
" who *love Him*," (that is, who strive to *please Him*; by endeavouring to bring *their wills** into a true conformity with HIS MANIFESTED WILL, in respect of every thing which He designs us to *know*, and to *do*;) "are
" really, as He has caused it to be proclaimed, such as neither eye hath seen, nor

* See Preliminary Chapter, p. 15.

“the imagination of man ever yet conceived.” The prospect of an inheritance in all these; together with *the friendship of God*, and *the company of pious friends*, advanced, with ourselves, to a state of *full perfection*; ought not only to divest death of all its terrors, but even to transform it, in our imaginations, into “*an angel of light*.”

132. It was thus, that the sublime and pious mind of Milton contemplated it, in a very early period of his life; and so depicted it, in his Latin verses written upon occasion of the death of Nicholas Felton, Bishop of Ely, in the year 1626; a translation of which verses is here presented to the English reader.

ON THE DEATH OF THE BISHOP OF ELY.

While yet my sad and pallid cheek
Was moist from many a tear,
That tender love, and anguish meek,
Had shed o'er WINTON'S* bier;

* Lancelot Andrews, Bishop of Winchester, who died 1626.

Fame, active messenger of grief,
Thro' Britain's land had told,
That thou, (in every virtue chief!)
ELY ! in death wast cold.

My swelling breast, surcharged with woe,
Scarce found a vent for breath:
At length, when faltering words could flow,
I called a *Curse on Death !*

But lo ! in accents heavenly sweet,
From some supernal sphere,
These solemn sounds, descending, greet
My wonder-smitten ear.

“ O ! check thy grief, thy tears restrain,
“ Unhallowed and unjust !
“ Nor dare, with murmur, to complain,
“ In Infidel mistrust.

“ Death is not what the poets sung,
“ The child of gloomy night ;
“ From Erebus, or Chaos, sprung :
“ Alien, impure, from light.

“ DEATH is a SERAPH, sent in love
“ From Heaven's high bliss by God,
“ For souls to fill His courts above,
“ Freed from their earthly clod.

- “ Thither, disburthen’d of their clay,
“ In upward course they soar;
“ To regions of unending day,
“ Where night is seen no more.
- “ There, in their Father’s presence dwell:
“ While impious sprites are driv’n
“ To Tartarus, and lowest Hell,
“ Outcast from God and Heav’n.
- “ With joy, with ecstasy, I heard
“ Her life-inspiring call:
“ Eager I hasted, nor deferr’d
“ To quit your nether ball.
- “ Borne by her winged ministers,
“ In flight sublime I soar’d;
“ Dreadless I travers’d Scorpio’s stars,
“ Nor fear’d Orion’s sword.
- “ Like him I mov’d, that seer divine,
“ Who, chariotted in fire,
“ Mounted above each starry sign,
“ To heav’n’s eternal Sire.
- “ I pass’d the glories of the sun,
“ The planets’ orbs; and last,
(“ My lower journey bravely done,)
“ The galaxy I pass’d.

“ At length I reach’d the court of Heav’n,
“ The Eternal’s chrystal dome ;
“ Of glorious course, more glorious haven,
“ And man’s celestial home.

“ But how, to earth-clad man, relate
“ The joys these scenes bestow ?
“ Enough:—*I share this blest estate,*
“ *And all its raptures know !*”

133. Let us not then be told any more, that the abbreviation of time necessarily diminishes hope, by darkening the human prospect ; unless, indeed, it be said as an avowal of individual error and perverted reason ; and then let us cherish that avowal as *a beacon*, to warn us from a gulf of desolation, in which time, and hope, and light, sink and perish together.

134. The circumstance of death, which is naturally and necessarily to be supposed in the termination of the dial, ought not, therefore, to be viewed as an object of dismay or disgust, which the mind cannot accustom itself to face, or beyond which it cannot look ; since the wisest heathens, and

the best Christians, have been able to contemplate it as an object of their highest regard.

135. A backwardness in age, to reflect upon its station in years, or to contemplate the term which it sees to be near at hand, is, in effect, a repining and murmuring against the order established by Providence; the impiety of which was long ago pointed out, and reprobated, by the natural piety and true philosophy of Cicero. “ I follow “ *Nature*,” said he, “ that perfect guide, as “ GOD; and as such I submit to her. For “ it is not likely that, when all the other “ ages of life are so well ordered and “ drawn out, she should fail, like a bad “ poet, in *the last Act*. Something must of “ necessity be *last*; and, like the fruits of “ trees, and seeds of the earth, wither and “ fall from fulness of maturity. To that “ law, a wise man will patiently submit; “ for, to revolt against nature, what is it, “ but to war against the gods, with the “ impiety of the giants?—*Quid enim est “ aliud, gigantum modo bellare cum diis, nisi “ naturæ repugnare?*”

156. If the mind keeps pace with the years, declension and decay will be objects of its expectation; and it will naturally grow into such an accordance with those circumstances of its being, as to render the thought of them devoid of all offence.

137. "Our *infancy*," said the aged and experienced Bishop Hall, "is full of folly; "*youth*, of disorder and toil; *age*, of infirmity. Each time hath his burden, and that which may justly work our weariness. Yet infancy longeth after youth; and youth, after more age: and he that is very old, as he is a child for simplicity, so he would be for years. I account OLD AGE the best of the three; partly, for that it hath past through the folly and disorder of the others; partly, for that the inconveniences of this are but bodily, with a bettered estate of the mind; and partly, for that it is *nearest to dissolution*. There is nothing more miserable, than an old man, who would be young again*."

* Bishop Hall's Works, Vol. I. p. 48.

138. But if these are, indeed, attractive and glorious objects, which the Bioscope offers to our prospect as a COMFORTER in *Age*; it is indispensably necessary, that,

Warn'd by the languor of life's evening ray,

Age should pay the utmost deference to its admonition, as a MONITOR, by striving to live, the small time that remains, in a state of constant qualification for obtaining them : which state of qualification, as we have already seen, must consist, in *the conformity of our wills* with the SUPREME WILL manifested in the Gospel. That admonition is founded, upon the sensible demonstration, that the proportion of time which now remains is *small*; and upon the self-evident truth, that there is no way in which we can pass that time, which will answer so well, or afford us so *large* a return of enjoyment, as in using every particle of it with the most scrupulous economy : “ walk-
“ ing circumspectly ; not as fools, but as
“ wise ; for the purpose of *redeeming the*
“ *time.*”

139. What has been said of AGE, *within* the average measure of SEVENTY YEARS, holds with still stronger force, should that age be extended *beyond* the average; or, in the proper sense of the term, become *super-annuated*: that is to say, live into *years over and above* the common calculation. In that state, of proper *super-annuation*, when it is obliged every day to exclaim with the poet:

I scarce can meet a monument, but holds
My younger !.....

every year ought to be a matter of surprise, rather than of exultation. For we can never count it, till it is gone; and, therefore, we have it not in possession, but have lost it, as soon as we are able to enumerate it. And the prospect of another year, is always more and more improbable.

140. In what manner we ought to regard that term of *excess*, we may learn from the example of a wise and aged heathen. "The
" great and learned Varro," as we are informed by Pliny, "was a singular instance

“ of the vigour and powers of life ; retain-
“ ing all his mental and bodily facul-
“ ties unimpaired, until the advanced age
“ of eighty-eight.” Yet, when he wrote
his celebrated treatise *Upon Agriculture* at
the age of eighty, how did he account the
privilege which he then possessed ? “ Had
“ I leisure,” said he, in his prefatory ad-
dress, “ I should send you this work in a
“ more commodious form ; which, however,
“ I will still endeavour to do, as well as I
“ am able : but I am sensible, that I must
“ now make haste ; for if, as they say, *man*
“ is but a bubble, how much more so, an
“ *Old Man !* For my *eightieth year* now
“ admonishes me, that I must gather up
“ my bundles, before I depart out of life.
“ *Otium si essem consecuturus, Fundania, com-*
“ *modius tibi hoc scriberem ; quæ nunc, ut*
“ *potero, exponam, cogitans esse properandum.*
“ *Quod, ut dicitur, si est homo BULLA, eo*
“ *magis SENEX. Annus enim octogesimus*
“ *admonet me, ut sarcinas colligam antequam*
“ *proficiscar e vitâ.*”

141. Surely this is a period, when we

ought, in reason, not merely to contemplate, but to live in the constant anticipation of, that ETERNITY, which we behold so near us.

A good man and an angel ! these between
How thin the barrier ! What divides their fate ?
Perhaps a moment, or perhaps a year.

If this be true of *every* stage of life ; as it is applied by the poet ; how lively is its truth, when applied to every year, and every day, after the average measure of life is consumed ? When Lord Russel rose on the morning of his execution, it is related of him, that he wound up his watch ; and then said : “ I have now done with *Time* ; I must “ henceforth think solely of *Eternity* ! ” And such should be the reasoning of all, who see their Bioscope concluded, and its functions ended : in the same manner they should dispose their minds for that *near* moment, when their altered being shall suddenly and presently convince them, that

Time was ; Eternity now reigns alone !

142. It is in old age, however, and especially in *extreme* old age, that the office of *Remembrancer* exercises its severest duty. Its power is mitigated, in proportion as the prospective measure of life offers space, and probable opportunity, for *the redemption of time*, by a wise and provident employment of that which may remain. But neither *time*, nor any thing else, can be redeemed by man out of *nothing*. Here then, when time touches at its end, the scene may become dreary and dark indeed, and even desperate; if the care of time has been neglected, until that late crisis. “The abbreviation of time, might then so extinguish hope, as to induce a quality of the blackest tinge over the evening and twilight of life; and leave only a fearful looking for judgment,” were it not that there is a REDEEMER, still available even in that dreadful crisis: who may yet be resorted to, even when a man shall be assailed with the dreadful conviction, that he himself can no longer make any redemption of time. That REDEEMER, as He is omnipotent, so

is he mercifully disposed to receive and succour us, even in the extremest cases that can be imagined; provided HE be *duly* addressed, and as *duly* used, as soon as that conviction has taken entire possession of the mind.

143. It is indeed, when “*we have no-thing to pay,*” that that all-gracious Redeemer may be prevailed upon, to obtain for us “*the free remittance of the whole.*” When the graduated scale marks out to our view the terrible truth, of the exhausture of our stock of time; it may compel us also to remember, that *we have* still that divine resource left us for redeeming our wasted time, and, therefore, to reject *despair*. And is not this an office of COMFORTER? If the mind once conceives a sharp, and penetrating conviction, of the pressing necessity of such a *redeeming power*; together with an ardent and impatient anxiety to obtain its succour, and with humiliation and self-abasement to bend to all its conditions; whatever be its station on this side eternity, that mind may yet draw breath,

and calm its terrors. Infinite justice having already accepted AN ATONEMENT which comprehends *all cases*, infinite mercy melts at the miserable and insolvent condition of the humbled applicant. “*Man’s necessity*,” observes the pious Lord Chancellor Bacon, “*is God’s opportunity*.” Whether, therefore, the labourer enter the vineyard at *the noon*, or *the evening*, of his day, still he may hope to obtain the commiseration and kindness of his Lord; provided that he seeks pardon and reconciliation with a perfect and penitent allegiance, the moment he is thoroughly convinced of his guilt, his misery, and his insolvency.

144. It is excellently observed by a great Christian moralist, that under every possible moral circumstance of man, whether in youth or in age, there exists always a direct and immediate traverse of communication, by which every man, conscious of his delinquencies, and oppressed by the remembrance of them, may at once return to his God. What Archdeacon Paley says of the sinner, we may say of extreme age under

such a calamity. "The sinner," says he, "may return and fly to God, even because the world is against him." And so old age, if it then first receive a thorough conviction of its dangers, may fly to God, even because time is against it. "The thing wanted," says the same excellent divine, "as the *quickenings principle*, the seed and germ of religion in the heart, is compunction, convincement of sin, of danger, of the necessity of flying to A REDEEMER, and to his religion, *in good earnest*.*" If that genuine seed be once lodged and quickened in the heart, God's omnipotence may give it growth and perfection, by the special operations of His mercy and His providence.

145. Dr. Johnson relates the account of a person, whose life had been notoriously corrupt; and who, being thrown from his horse in a fall which caused his instant death, yet uttered in the moment of his fall the ejaculation, "O God!" with so

* Paley. Sermon xii,

extraordinary and penetrating an earnestness, as to give occasion to the following lines :

Between the stirrup and the ground,
I mercy ask'd, I mercy found !

This representation does not, in the smallest degree, exaggerate the conduct of the divine clemency ; as the repentant thief upon the cross, triumphantly and eternally demonstrates.

146. At the same time we must, above all things, guard against all delusion in applying that gracious attribute to our own particular case ; since God “ *is not mocked* ;” and He will, assuredly, only exercise it in our favour, where the heart is sincere, and such as is here described. There cannot be a more certain expedient for depriving ourselves, irretrievably, of all share in that clemency, than by a systematic, contumacious, and calculated postponement of our application for it, until we think that we can do without it no longer. “ Then

“ shall they call upon ME, saith the Lord,
“ but I will not hear; they shall seek ME
“ early, but they shall not find ME; and
“ that, because they hated knowledge, and
“ received not the fear of the Lord; but
“ abhorred MY counsel, and despised MY
“ instruction. Then shall it be too late to
“ knock, when the door shall be shut; and
“ too late to cry for *mercy*, when it is the
“ time of *justice*. O terrible voice of most just
“ judgment, which shall be said unto them;
“ Go, ye cursed, into the fire everlasting,
“ which is prepared for the devil and his
“ angels! Therefore, take WE heed betime,
“ while the day of salvation lasteth; for
“ the night cometh, when none can work :
“ but let US, while WE have the light,
“ believe in the light, and walk as children
“ of the light; that WE be not cast into
“ utter darkness, where shall be weeping
“ and gnashing of teeth. Let us not abuse
“ the goodness of GOD, who calleth us
“ mercifully to amendment; and, of His
“ endless pity, promiseth us forgiveness of

“ that which is *past*, if with a perfect and true heart we return unto HIM*!”

147. We have now travelled, in a general manner, through all the ages of the dial; and have even carried our view into that age, which may possibly exceed them all. From the sum of the reflections which have been called forth in our progress, it must now be apparent, that THE BIOSCOPE, duly and habitually observed, is excellently calculated to keep our minds in a state of continual accord, with the successive stages and circumstances of our journey; with our actual and current *year*; with the character of our age; and with its constantly varying relation to the opposite extremes of life. The result of which accord will necessarily be, an orderly and harmonious correspondence, between our *mind* and our *time*. Youth will not look forward with precipitation, nor age with reluctance. We shall live with our year, think with our year, and move on with our year. We shall always

* See the admirable exhortation, in the *Communion Service* of our Church.

be found at our true place, in time; neither forestalling stations which are to come, nor hanging back upon those which are gone. Our proper place will be the most congenial to the temper of our minds; which will become so harmoniously adapted to each succeeding year, that no irksomeness, regret, or distress, will accompany the consciousness of our approximation to THE END; and thus, *the due proportion and balance will be established, and invariably preserved, between our THOUGHTS and our YEARS*: which was the object we first intended.

148. And that great object being gained, we shall be able to direct it to the use for which alone it was pursued; namely, the best exercise of the preparatory course of discipline under which we are now subsisting, in order to the assumption of a perfect agency, in the perfected universe, whenever the time arrives, that our SOVEREIGN MASTER shall call upon us for that service.

149. A followed attention to the Bioscope, will moreover contribute to advance us very far in that momentous article of know-

ledge, which the best and wisest of men have ever regarded as one of the most important: THE KNOWLEDGE OF OURSELVES. For, by always knowing what we are with respect to *time*, we shall know what we are with respect of every thing that *depends upon time*; the principal of which are, the duties and services for which an allotment of time is made to us. And seeing that the general average of that allotment is SEVENTY YEARS; seeing that it may be much less, but cannot be much more; and that its utmost possible extent is as nothing in comparison with durations which the mind is able to contemplate, and forecast; we shall acquire, both an interested and fixed *desire*, to preserve our mental being in a state of constant equality with the point of time at which we stand; and also, a luminous *certainly*, whether we really do so or not. Thus we shall be enabled, to give to our moral agency all the *security* which it can acquire in this present state; and calmly to expect that ultimate advancement, in which it will re-

ceive its full perfection, from the hand of GOD HIMSELF. Which is the final purpose, for which we are made members of this stupendous universe.

150. Now, in order to derive all these vast acquirements from the use of THE BIOSCOPE, very little is required to be done; and certainly, no great science was ever attained, with so little labour, or preparatory instruction. All that is requisite, is an *inclination* to adopt it; and that inclination alone, will ensure proficiency. A regular, habitual, and continued inspection and meditation of the dial, as it has been explained; in periods of privacy and serious retirement, when the mind is relieved from the importunities of the world and of life, and disposed to feel its own powers in the exercise of wisdom; will open to us all its mysteries. Our floating reflections will lodge, and establish themselves, upon the scale; and it is no rash prediction to affirm, that whoever has persevered for a time in the practice of that inspection, and has experienced the aid of its memorial, will

contract a friendship for the instrument which will not be broken.

151. For which reason, it is offered as a constant companion for the study, or the closet. Where, if it be admitted, let it be frequently, if not daily, inspected; especially at one or other of those early and late periods of the day, at which, it is supposed, every wise and good man directs his thoughts, and aspirations, to the Author of his *Being*, his *Time*, and his *Salvation*. Whatever may be the momentary effect, received from an hasty and superficial view of the scale, it is only the permanent impression, that can produce the vast and blessed consequences which are ascribed to its operation. That permanent impression, can only be formed by habit; by which the first impressions will be repeated and enforced, until they finally become indurated, and indelible.

152. And as the mind ought to apply itself, even daily, to inspect the dial; so it ought, with particular attention and seriousness, to meet the day upon which it is to

be *annually rectified* : when we are to remove the INDEX, from the point at which it will have rested for one entire year ; and to advance it to the next degree, in evidence that another year is gone, and is absorbed into the general gulf with all the ages that are past. Bishop Taylor, in his rules for the improvement of time, prescribes the following one : “ Let him that is most busied, set apart
“ some solemn time *every year*, in which,
“ for the time, quitting all worldly business,
“ he may attend wholly upon God ; that
“ he may make up his accounts, renew his
“ vows, make amends for his carelessness,
“ and retire back again from whence levity,
“ and the vanities of the world, or the
“ opportunity of temptations, or the dis-
“ traction of secular affairs, have carried
“ him.” And what time can point itself out so fit for this wise and necessary exercise, as the day which is THE NEW-YEAR’S DAY of each individual’s life ; namely, the anniversary of his, or her, BIRTH ? As this exercise is only designed for the retirement of the closet, it need not interfere with, or

impair, any part of that cheerfulness, which gratitude to Heaven, and the liveliness of affection, may call forth in celebration of the day. The mind never experiences so high a relish in cheerfulness, as when it has answered, and complied with, the claims of seriousness; nor is any joy, that the soul can aspire to taste, comparable to that, which receives its savour from religious wisdom.

153. Lastly, when the dial is once set, *let the face of it remain continually upon the mind.* By that means, we shall possess a clear and intelligible idea, *what our age is.* To note age by the *number* of the year *alone*; without reference to the *two terms* of life; is only deceiving the understanding. When we say, that we are *fifty*, or *sixty*; if we receive any other idea than mere number, we shall find, that it is most commonly a comparison of our age, with the ages of others who are either younger or older than ourselves. Now it is of no consequence to compare our age with that of *others*, but only

of *ourselves*; and we can only compare our age with the age of ourselves, by comparing it with the ages which we have already lived, and with the extreme *average* of time, to which it is possible we may advance. And that comparison will be brought, at once, before the mind, by recollecting *the face of the dial*, as we last parted from it: in which recollection, all the necessary relations, and combinations, will immediately reveal themselves.

154. And now, to conclude: If any one should ask:—"has the author himself
" acquired all that wisdom, all that excel-
" lence of practical prudence, which he is
" so ready to propose for the acquirement
" of others?" I thus shortly reply: That he is far, very far, from pretensions so presumptuous, and so preposterous; on the contrary, that he feels himself far in arrear of that point, to which he is desirous, that he himself, and all others, should attain. But, an hungry man who has found a feast, may as well share it with those who are as

needy as himself, while he is feeding, as when he is full. And he who has fallen upon the elements of an useful art, will do better to invite companions to his studies, than wait for the proficiency of a master, to which it is possible he never may attain.

SIR WILLIAM JONES'S ANDROMETER.

(See Page 114.)

	3	6	9	1	
1					-Ideas received through the Senses.
					-Speaking and Pronunciation.
					-Letters, and Spelling.
					-Ideas retained in the Memory.
5					-Reading and Repeating.
					-Grammar of his own Language,
					-Memory exercised.
					-Moral and Religious Lessons.
					-Natural History and Experiments.
10					-Dancing, Music, Drawing, Exercises.
					-History of his own Country.
					-Latin.
					-Greek.
					-French and Italian.
15					-Translations.
					-Compositions in Verse and Prose.
					-Rhetoric and Declamation.
					-History and Law.
					-Logic and Mathematics.
20					-Rhetorical Exercises.
					-Philosophy and Politics.
					Compositions in his own Language,
					-Declamations continued.
					-Ancient Orators studied.
25					-Travel and Conversation.
					-Speeches at the Bar, or in Parliament,
					-State Affairs.
					-Historical Studies continued,
					-Law and Eloquence,
30					-Public Life.
					-Private and Social Virtues.
					-Habits of Eloquence improved.
					-Philosophy resumed at leisure.
					-Orations published.
35					-Exertions in State and Parliament.

	-Civil Knowledge mature.
	-Eloquence perfect.
	-National Rights defended.
	-The Learned protected.
40	-The Virtuous assisted.
	-Compositions published.
	-Science improved.
	-Parliamentary Affairs.
	-Laws enacted, and supported.
45	-Fine Arts patronized.
	-Government of his Family.
	-Education of his Children.
	-Vigilance as a Magistrate.
	-Firmness as a Patriot.
50	-Virtue as a Citizen.
	-Historical Works.
	-Oratorical Works.
	-Philosophical Works.
	-Political Works.
55	-Mathematical Works.
	{ Continuation of former Pursuits.
60	-Fruits of his Labour enjoyed.
	-A glorious Retirement.
	-An amiable Family.
	-Universal Respect.
65	-Consciousness of a Virtuous Life.
	{ Perfection of Earthly Happiness.
70	-Preparation for ETERNITY.

RULE OF CHRISTIAN LIFE.

THE

EPISTLE

OF

PAULINUS, BISHOP OF NOLA,

TO

CELANTIA.

THE HISTORY OF THE

REIGN OF

AND

REIGN

OF

THE HISTORY OF THE

AND

REIGN

OF THE

INTRODUCTORY OBSERVATIONS.

As it was desirable, that the foregoing reflections should be accompanied by some rule of *practical instruction*, exhibiting that MANIFESTED WILL, to which it is our great concern to endeavour to conform our own wills, during our present allotment of life*, I have not hesitated to make choice of the following excellent summary of that Will; which, as far as I have been able to discover, has never before appeared in an English translation. It is, the Epistle of PAULINUS, Bishop of Nola in Italy, about the year 400, to CELANTIA, a Roman lady of fashion, rank, and opulence; in reply to various letters, in which she had earnestly solicited

* See Preliminary Chapter, p. 13.

him, to draw out for her some short and distinct **RULE OF CHRISTIAN LIFE**, which she might have always at hand, to govern her conversation with the world. In this valuable breviary of Christian excellence, the reader will behold what *primitive Christianity* was; before superstition, priestcraft, and a reviving passion for sensual worship, had begun to obscure and deface the Christian church. And he cannot but be struck, by remarking, how nearly that form of Christianity resembles the public profession of our own established church; and, indeed, of most of the chief Protestant communions. The same may also be found, in a very eminent degree, within the church of Rome. Not indeed in its public doctrine and demeanor, but in the retirements of its closets, and the recesses of its ancient cloisters; as the admirable manual, *De Imitatione Christi—Of the Imitation of Christ*; (ascribed, vulgarly and erroneously, to *Thomas à Kempis*;) and various other exquisite works of Christian piety, sufficiently demonstrate.

The age of Paulinus, was still the age, which,
 (to use the words of the Abbé du Fresnoy,) “ was
 “ the most brilliant of Christianity; in which
 “ Christians were only distinguished, by the live-
 “ liness of their faith, and by the exemplary sim-
 “ plicity of their manners. It was not philosophy,
 “ which inspired their virtues. The generality of
 “ the first Christians were nothing less than phi-
 “ losophers; they were persons of the world, who
 “ were touched by divine grace, and who sur-
 “ rendered themselves wholly to the maxims of
 “ the Gospel. Ignorant of, or contemning, the
 “ doctrines of Plato and Pythagoras, which only
 “ flattered the genius and the imagination, they
 “ gave up *their hearts* to the rules, which were
 “ prescribed by THE APOSTLES, or THEIR SUC-
 “ CESSORS.—Ce sont là les tems les plus brillans
 “ du Christianisme; les fidèles ne se distinguant
 “ que par une foi vive, et par une admirable sim-
 “ plicité de mœurs.—Ce n’est point la philosophie
 “ qui leur inspire cette droiture de sentiment.

“ Les premiers Chrétiens n'étoient rien moins que
 “ philosophes ; c'étoient des gens du monde que
 “ la grace touchoit, et qui s'abandonnoient aux
 “ seules maximes de l'Evangile. Ignorant ou mé-
 “ prisant la doctrine de Platon, et de Pythagore,
 “ qui ne flattoit que l'esprit et l'imagination ; les
 “ premiers Chrétiens se livroient intérieurement
 “ aux règles, que leur prescrivoient les apôtres,
 “ ou leurs successeurs.”

PONTIUS PAULINUS, of Roman origin, and of a
 patrician and consular family established near
 Burdigala, (*Bordeaux*.) in Gaul, was born A. D.
 353. He received his education from the Roman
 poet Ausonius, under whom he made an extra-
 ordinary progress in poetry and rhetoric. Many
 affectionate letters of the teacher to his pupil still
 survive. When Ausonius was called by the Em-
 peror Valentinian to direct the education of his
 son Gratian, Paulinus quitted Burdigala, and pro-
 ceeded to Rome ; where he so highly distinguished
 himself by his pleadings at the bar, that, in the

year 375, he was raised to the consular dignity; having been already invested with the senatorial, and being beloved by all the city. In the following year, he commenced his travels through the western provinces of the empire; in the course of which he contracted friendships, with St. Martin, St. Ambrose, and other eminent persons of that age. About fifteen years afterwards, namely, in the year 391, he was baptized by Delphinus, Bishop of Burdigala; and having made large donations to the poor, he went a second time into Spain; and establishing himself at Barcino, (*Barcelona*,) he there formed the plan of a more rigid and retired course of life, although frequently and urgently pressed, by Ausonius and others, to resume his former relations with the world. Upon Christmas day, A. D. 393, he received ordination to the priesthood, from Eulampius, Bishop of Barcino, to which he was almost compelled by the people; and, from that time, he began to be distinguished as an ecclesiastic. He

was afterwards consecrated Bishop of Nola; but in what year does not appear. In the year 410, when Nola was taken and ravaged by the Goths, fearful of being exposed to the insults and cruelties of those barbarians in their search for his treasures, he poured forth this ejaculatory prayer: “ Let
 “ me not be tormented for gold and silver; for
 “ thou, Lord! knowest *where all my treasures are!*
 “ —Ne excrucier propter aurum et argentum:
 “ *ubi omnia mea sunt, TU scis!*” This holy prelate, and converted heathen, died in the year of our Lord 431, and in the 78th of his age. By his wife Therasia, the constant companion, no less of his recluse, than of his secular life, he had only one child, who died a few days after it was born.

He was a man of exalted piety; bountiful to the needy; gentle and courteous to all men; and of such eminence in learning, as to have been celebrated by the most distinguished writers of his age. He is called by Erasmus, in his introduction to this Epistle, the *Christian Cicero*; a

designation which has been also given to Lactantius. "If," says St. Jerom to him, in one of his Epistles, "you would undertake to teach the sacred writings, and, if I may so speak, to let the Scriptures be delivered through your hands, we should possess something that the learning of Greece could not equal."—"If," says the same learned Father, on another occasion, "you would revise, and put a last hand to your work, we shall have nothing more beautiful, more learned, more delightful, or more perfect in the Latin tongue, than your volumes*."

So great was the name and authority of Paulinus in the early church, that the church of Rome, in the following ages, endeavoured to support its growing corruptions, by attaching upon him (as upon others of his great contemporaries,) many of the later superstitions, with which it was then debasing the Christian mind. Hence, the

* Cave's *Historia Literaria*. Tom. I.

relations of his life are fraught with many of the absurdest fictions, which a discriminating view can easily perceive to belong to an age much posterior to that of Paulinus. Thus, they relate, that he sold himself for a slave into Africa, in order to purchase the redemption of a captive. Upon which tale, the editors of *Moreri's Dictionary* justly observe: "This fact totally disagrees with the circumstances of the times, and with the life of Paulinus; and is, plainly, altogether fabulous." Mr. Gibbon, with his usual partiality or credulity, has drawn the character of Paulinus entirely from those spurious sources; and, evidently, without taking the least pains to consult any genuine monument of that exemplary prelate. But it was sufficient for Mr. Gibbon, that whereas Paulinus was originally an heathen, he afterwards openly embraced, and publicly taught, *the Christian faith*. He therefore presumes to conclude his account of that holy Father, in these words: "The remains of his fortune, and of *his understanding*, were

“ dedicated to the service of the *glorious* martyr
 “ St. Fœlix*.” The reader, when he has perused
 the following Epistle, will be more competent than
 Mr. Gibbon ever was, to judge of the iniquity and
 falsehood of that assertion ; and how far that daring
 caviller has thereby transgressed that menacing
 prohibition: “ *Do MY prophets NO INJURY !*”

The Epistle, of which a translation is here sub-
 joined, is to be found among the collection of
 St. Jerom’s Epistles, to whom formerly it was
 erroneously ascribed. The edition from which this
 translation was made, was printed at Paris, in
 1602. Upon comparing it with Erasmus’s edition,
 it appeared, that a concluding passage had been
 suppressed by the French editor. Of that passage
 the conclusion is here added ; yet a part, relating
 to a growing superstition of that age, and wholly
 irrelative to the opinions and manners of the pre-
 sent times, is omitted in the translation.

Although this document is addressed to a female

* Hist. Rom. Emp. c. lxiii.

personage, the instruction which it conveys is common to both sexes; being the sum of the Divine Law, promulgated equally to all. It is, therefore, not a partial but an universal rule. Yet its address to a female, may be made the occasion of the best and most extensive effects. Strabo remarked, “that women have always been regarded
 “as the great promoters of religious worship;
 “that it is they, that chiefly persuaded men to
 “frequent sacrifices, festivals, and offices of supplication; and that it is contrary to the common
 “opinion of mankind to suppose, that men who
 “seclude themselves from the society of women,
 “can be religiously disposed*.” Let them exult in this testimony; which regards a truth, founded in the most valuable principles of their nature. If they are prone, in a state of ignorance, to embrace the *shadow* of religion, they are not less prone, in a state of illumination, to embrace its *substance*; and *their influence remains the same*. That propensity

* Strabo, l. iv. p. 206.

proceeds from a sense of the subordination of their sex, joined to a conviction of their dependance upon something, more excellent and more exalted than man. The precedency, joined to the glaring imperfections, of our sex, sends up their minds, in secret supplication, to the throne of supremacy and perfection. Nothing can be conceived more lovely, than the right operation of those two sentiments. The one, moves our tenderness; the other, our admiration and awe. On the other hand, nothing can be conceived more hateful, than a female mind which shall have renounced those sentiments. The poet has said, “an *undevout astronomer is mad* ;” with no less truth we may affirm, that such a female mind would be the nearest approximation to a fiend.

Great, and justly great, is the influence which female virtues possess over the heart of man. Formed, by God’s goodness, as “*a coadjutor, the best suited to his nature,*” it is the province of woman, to soften his feelings, and to refine his

manners. The same gentle influence, which drew heathen men to the altars of paganism, is still mighty to draw Christian men to the sanctuary of the Gospel. And so it was seen by the apostles themselves; who did not scruple to appeal to that influence, for subduing the perversity and obduracy of men. “Ye wives!” says St. Peter to the female Christians; “be in subjection to your husbands; “that if any obey not the word, they may, without the word, *be won by the conversation of their wives*.” How supreme is the power here implied! How stupendous is this arrangement, for equalizing the privileges of the sexes, who are declared to be “*Co-heirs of the grace of Life*†!” Compared with this direction of their influence, what is *intrigue*, and what is *fashion*! To them, therefore, and to that influence which is the highest glory of their sex, I more especially present, and commit, the Epistle to Celantia.

* 1 Pet. iii. 1.

† Ib. 7.

THE
EPISTLE
OF
PAULINUS, BISHOP OF NOLA,
TO
CELANTIA.

It is a well-known sentence of Scripture, that "there is a shame that bringeth sin, " and there is a shame which is glory and " grace." The truth of which sentence, although it is sufficiently manifest to the reason of every one by its own evidence, has nevertheless, on the present occasion, demonstrated itself to my conviction, with peculiar force. For, though pressed to write

to you, by your letters, with the most importunate solicitations, I confess, that I have a long time hesitated concerning my answer, from a mistrust of my own qualifications. Which sentiment, however, was vigorously resisted by the affectionate urgency of your requests. Thus, the humility of the applicant perpetually conflicted with my own backwardness: and, while those opposite feelings were thus combating in my mind, the sense of shame had nearly overcome the sense of duty.

But the sentence of wisdom, which I have above recited, supplied me with the strength requisite for conquering so unprofitable and so injurious a silence. For, when I reflected how excellent and how pious the occasion was for which I was called upon to write, I felt that it would be criminal for me any longer to hold my peace; remembering that sentence of Scripture, “there is a time to keep silence, and “a time to speak.” And again; “with-
“hold not a word in the time of safety.” And that also of St. Peter: “Be ready

“ always to give an answer to every one, “ who asketh for a reason.” For you ask, and vehemently insist, that I should draw you out some clear and infallible RULE, from the sacred writings, by which you may order the whole tenour of your life; so that, knowing THE WILL OF GOD, you may, amidst the honours of the world, and the allurements of riches, preferably regard the conduct of your actions; and that, in your connubial state, you may be able to please, not him only with whom you are united, but HIM also who indulged you with the happiness of your union.

Which holy and pious desire, not to satisfy, what would it be, but to have no concern for another’s advancement? I will therefore yield to your entreaties; and will endeavour to excite you, thus prepared to fulfil the will of the Lord, by HIS own words. For HE is truly Lord and Master of all, who not only commands us to please Him, but at the same time plainly teaches us, *how* He is to be pleased.

Let Him, therefore, inform and teach

you, who, when the youth in the Gospel inquired of Him, “ *what* he should *do* to “ inherit eternal life?” instantly replied; “ KEEP THE COMMANDMENTS:” showing us, distinctly, that we must execute His will, from whom we would hope to receive a reward. With which view he elsewhere testifies: “ Not every one that *saith* to me, “ Lord! Lord! shall inherit the kingdom “ of Heaven; but he *who doeth the will* of “ my Father which is in Heaven,” *he* shall inherit THE KINGDOM OF HEAVEN.

From whence it is manifest, that we shall be wholly incapable of establishing any claim to the magnitude of that reward, if we *confess* God; unless the works of *faith* and of *righteousness* are joined together. For, what is the *faith* which would so *believe* God, as to hold at naught His commandments? Or how can we say, truly and *from the heart*, “ Lord! Lord!” if, at the same time, we disregard *the commands* of HIM, whom we so entitle LORD?

Hence He himself declares in the Gospel, “ Why call ye ME, Lord! Lord! and *do*

“*not* the things which I say?” And again :
“ This people honour me with their lips,
“ but their heart is far from me.” And
again, He says, by the prophet : “ A son
“ honoureth his father, and a servant feareth
“ his master. If therefore I *am* a Father,
“ *where is my honour?* If I *am* a Master,
“ *where is my fear?*” From all which it is
manifest, that God is neither honoured, nor
feared, by those who do not obey his com-
mandments. Wherefore it was said more
expressly to David, who had committed
sin : “ Thou hast *despised* the command-
“ ment of the Lord!” And to Eli, the word
of the Lord declared : “ they that honour
“ me, I will honour; but they who despise
“ me, shall be lightly esteemed.”

And can we remain secure and satisfied
in our minds, who, by dishonouring God in
all and each of his commandments, provoke
Him to anger; and, by an arrogant con-
tempt of His authority, offer an affront to
so tremendous a Majesty? For what arro-
gance, or what ingratitude, can be so great,
as to live in opposition to THE WILL of

Him, from whom we have received life; or to despise the commandments of Him, who therefore only issues His commands, that He may have an occasion to reward? For God is in no want of *our obedience*, but we are in the greatest want of *His power*. His commandments are, on this account, “ *more desirable than gold and precious stones,*” “ *and sweeter than honey and the honey-comb;*” “ *because, in keeping of them there is great*” “ *reward.*” The infinite goodness of God is therefore the more incensed against us, because we despise it at the hazard of such immeasurable blessings; and because we hold at naught, not His *commandments* only, but also His *promises*.

Wherefore we ought often, nay, without intermission, to revolve in our minds that saying of our Lord: “ *If thou wilt enter*” “ *unto life, KEEP THE COMMANDMENTS.*” This is the whole substance of the law; this is the whole of what the prophets and the apostles teach; this is that which the voice, and the blood, of Christ demand from us: “ *Who therefore died for all, that they*

“ who live, should live no longer to *themselves*, but to HIM who died for them.” Now, to *live to HIM*, signifies nothing else, but to *keep the commandments*, which He has commanded to be kept in pledge of his love. “ *If ye love me,*” said He, “ *keep my commandments.*”—“ He who hath my commandments, and *keepeth* them, *he* it is who loveth me.” And again; “ if any one *loveth* me, he will keep my saying, and my Father will love him; and we will come to him, and will make our abode with him. He who *loveth me not keepeth not* my sayings.” True and affectionate love is powerful in operation: he who really *loves*, assumes to himself the entire will of him whom he loves. Nothing is more imperious than true affection. If we truly love Christ; and remember that we are redeemed *wholly* by His blood; we ought to *will* nothing, and *do* nothing so much, as that which we know to be the object of HIS WILL.

Now, there are two kinds of precepts, which comprehend all righteousness: the

one PROHIBITING, the other COMMANDING. For, as all evil is forbidden, so all good is enjoined. The one, orders us to act; the other, to abstain from acting. By the one, the mind is incited; by the other, it is restrained. To do the one, and not to do the other, is equally criminal. Whence, the prophet says: "Who is he that seeketh life, or would see good days? Restrain thy tongue from evil, and let thy lips speak no guile: *abstain from evil*, and *do good*." And the holy apostle: "Flee from that which is evil, cleave to that which is good."

This twofold law, PROHIBITING and COMMANDING, is equally binding upon all. Neither the unmarried, nor the married, nor the widowed, are exempted from the obligation of that law: in every purpose, and in every circumstance of life, it is equal sin to allow that which is forbidden, and to omit that which is commanded. Be not, therefore, seduced by the error of those who select, according to their own wills, which of God's commandments they will

principally keep, and which they will esteem trifling and unimportant; and who are not afraid, lest, according to the divine declaration, by neglecting the smallest of them, they gradually fall into universal disobedience. The Stoics, indeed, take away all difference between sins, and regard all delinquencies as equal; neither will they allow of any distinction, between guilt and error. We, on the other hand, although we believe that there is great difference in the guilt of sins, because we are so taught by the word of God; yet hold, that the most safe of all precautions, is to avoid the smallest equally with the greatest. For we shall the more easily preserve ourselves from any crime, in proportion as we accustom ourselves to fear it; nor will any one quickly lapse into the greater sins, who has habituated himself to dread even the smallest.

Yet, I know not how we can call any sin *small*, which is committed in contempt of God. He is the wisest man, who does not so much consider *what* is the command, as *who* He is that commands it: who does not

so much compute *the quantity* of the rule, as the *dignity* of THE RULER.

You, therefore, who are desirous to build up a spiritual house, not upon the insecurity of sand, but upon the solidity of rock, lay your first foundation in harmlessness, or *innocence*; upon which foundation you may afterwards the more easily erect the lofty edifice of *righteousness*. For he who has done no injury to any one, has already fulfilled the greatest part of righteousness; and happy are they who can say, with holy Job, “Who is he that will plead with me?” That is, who shall call for thy judgment against me; or say, that I have done him any injury? It is an evidence of the purest conscience, to say, confidently, with the prophet: “I have walked in my house with “a perfect heart.” Wherefore he says elsewhere: “No good thing will the Lord “withhold from them that walk innocently.”

Let every CHRISTIAN, therefore, banish from his mind all *malice*, and *hatred*, and *envy*; which are the chief, if they are not the only, seeds of wrong and injury. Let

him keep innocency, not in his hand and tongue only, but likewise in his heart; and let him fear to be injurious, not only in act, but even in his most secret desire: for, in what regards the nature of *guilt*, he is *guilty* of an injury, whose mind is *injuriously disposed*.

Many define the word *innocent*, in its simple and absolute sense, as denoting a person who does no ill, although he abstains from rendering a good. If this definition be just, yet do you only let your conscience take joy from your innocence, when you do not desist from rendering that good. But if indeed these virtues are to be separated and distinguished; so that it is to be accounted one virtue, merely to refrain from injury; and another, to administer a service; yet remember, that it is of no avail to a Christian, to fulfil *one* part of righteousness only, who is commanded equally to fulfil *both*.

Neither are we to look to the examples of the numbers; who, observing no discipline of manners, and following no rule of

life, are not so much guided by reason, as they are urged by impulse. Nor may we imitate those, who, under the name of CHRISTIAN, live a *Gentile* life; and who show one thing in their profession, and another in their conduct. As the apostle speaks, “they *profess* to know God, but in “their *works* they deny Him.” A Christian ought to be distinguished from a Gentile, not more by his *creed*, than by his *life*; and to demonstrate the difference of his religion, by the difference of his works. “Be not,” says the apostle, “unequally “joined with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light “with darkness? What concord hath Christ “with Belial? Or what part hath he that “believeth, with an infidel? And what “agreement hath the temple of God with “infidels? For YE are the temple of the “living God.”

Let a positive distinction be therefore made, between US and THEM. Let *error*, and *truth*, be divided by a determined limit.

Let those relish earthly things, who do not entertain the heavenly promises. Let those implicate themselves altogether in this short life, who persuade themselves that no punishment awaits sinners hereafter. Let those remain under the bondage of vice, who cherish no hope of any future reward for virtue. But we who believe, with a perfect and entire faith, that "*every man* shall stand before the judgment-seat of Christ, to receive the things done in the body, whether it be good or bad ;" let us, I say, keep ourselves unspotted with vice; according to that of the apostle, who says : " Those who are Christ's, have crucified the flesh, together with the vices and lusts thereof." Neither let us follow the steps of an erring multitude, who profess ourselves to be, the disciples of THE TRUTH.

Our Saviour has pointed out to us, in the Gospel, two different courses, two distinct roads, which lead to issues directly opposite. " Wide is the way," says He, " that leads to death, and many there are who go in thereat." And again : " Strait and

“ narrow is the way which leads unto life, “ and few there are who find it.” Remark, how wide is the distinction, and separation, between these two ways ! The one leads to DEATH, the other to LIFE. The one, is frequented and trodden by the numbers ; the other, is explored only by a few. The one, beaten and smoothed by continual travel ; and rendered attractive by the various flowers of pleasure with which it is strewed ; easily draws to itself the generality of travellers. But the other, being the unfrequented path of virtue, and therefore rude and difficult to the traveller, is chosen only by those, whose minds are not so intently bent upon the amusement of the journey, as upon the excellence of the final habitation. It is the preference given to vice, that renders the path of virtue so deserted and so unpleasing to us ; but if the familiarity which is bestowed upon vice, be transferred to the other road, it will render that path, as the Scripture hath declared it, “ a way of piety, and a path of peace.”

Let us, then, seriously examine our own

lives ; and let us learn, from the testimony of our own consciences, in which of those two paths we are truly journeying. Whatever thing we do, and whatever thing we say, appertains either to the wide way, or to the narrow way. If we are moving in the narrow road, and prosecute the narrow path, then we are advancing to LIFE ; but, if we are following the road which is crowded with a multitude, we have the assurance of God's word, that we are proceeding towards DEATH. If, therefore, our hearts are possessed with hatred, or with envy ; if we yield up ourselves to covetousness, or to avarice ; if we give to present enjoyments the preference over future ; then we are proceeding in the wide road : for in all these things we shall find a concourse of associates, and shall be surrounded by a multitude of similar dispositions. If we are resolved to gratify anger, or lust, or to resent injuries ; if we speak evil of those, who speak evil of us ; if we carry an hostile mind, towards him who has been inimical to us ; we are still carried along with the

numbers. Or, if we practise flattery ourselves, or willingly yield our ear to the words of the flatterer; if we are withheld, by favour, from uttering the truth; or are more afraid to offend the mind of any man, than not to speak the truth from our heart; then are we journeying in company with the multitude: all will be our associates, who are departing from the path of truth.

But if, on the contrary, we keep ourselves free from all vices; if we maintain a pure and unslaved mind; and, renouncing all other cupidity, are only covetous to become rich in virtue; then we are travelling in the narrow road: for such, alas! is the conversation only of the few. It is very rare, and difficult, to find fit companions for this journey; for many who pretend to be journeying in this track, presently decline from it by bye-paths, and return again into the common road of the multitude: and, therefore, we ought to be greatly upon our guard, lest those, whom we may choose as safe conductors of our way, should prove to be only seducers into

error. If, therefore, we can discover any such examples, as may guide us safely in this course, and which keep the right road of the Gospel, we shall do well to follow them ; but, if those examples should fail us, or should seem likely to fail us, then that of the apostle is offered to us all. Paul, “ the “ chosen vessel ; ” as if he were warning us of the strait road which we ought to follow ; says : “ Be ye imitators of *me*, as I “ also am of CHRIST ! ” But, above all, we have the example of OUR LORD himself in the Gospel, who proclaims : “ Come unto “ ME, all ye that labour and are heavy “ laden, and I will refresh you. Take my “ yoke upon you, and *learn of ME*, for I “ am meek, and lowly in heart.” If it is hazardous to imitate those, of whom you entertain any doubt, it is always safe to imitate, and follow the steps of, HIM, who said : “ I am the way, and the truth, and “ the life.” He can never err, who follows THE TRUTH. Wherefore the apostle John says : “ He who says he is Christ’s, ought “ so to walk, even as He walked.” And

Peter: " Christ suffered for us, leaving
" us AN EXAMPLE, that we should fol-
" low His steps. Who, when He was
" reviled, reviled not again; when He suf-
" fered, He threatened not; but committed
" Himself to HIM who judgeth righteously.
" Who His ownself bare our sins, in His
" own body on the tree; that we, being
" dead to sin, should live unto righte-
" ousness."

Cease, then, from all extenuation of your faults; let all shameful expedients for softening the guilt of sin, be abandoned. It will be of no avail to defend ourselves by the example of the multitude, whose transgressions we are prone to enumerate, for a consolation to our own consciences; and complain, that we see none who can set us a fit example to follow; for, we are always referred to the example of HIM, whose example all agree is to be followed. Let it therefore be your chief care, to make yourself intimately acquainted with THE DIVINE LAW; in which you may behold, as present to your view, the examples of holy

men; and may learn from its admonition, what must be *done*, and what must be *avoided*.

It is of the greatest succour towards a religious life, to replenish the mind with THE WORDS OF SCRIPTURE; and continually to meditate in our heart, what we desire to accomplish in our actions. It was God's command, by Moses, to a rude nation as yet unpractised to obedience, that they should wear upon their garments, as a signal whereby to remember the precepts of God, borders of a purple colour; in order that, whenever their eyes accidentally fell upon those colours, they might awaken in their minds a remembrance of the divine commandments. The abuse of which memorials, was a subject of our Lord's severe reprehension of the Pharisees; who began to use them, not for the end of remembering the precepts of God, but for purposes of hypocrisy and ostentation, that they might be esteemed, by the people, eminent for extraordinary sanctity. But you, who seek to observe, not the letter, but the

spirit, of the law, must cherish a spiritual remembrance of the divine commandments; and not so much endeavour to remember them *often*, as to have them *always* in your thoughts.

Let THE HOLY SCRIPTURES, therefore, be always in your hands, and continually revolved in your mind. And think it not sufficient, to remember God's commandments in your thoughts, and to forget them in your works; but learn therefore to remember them, that you may *do* what you have learned should be done. "For, not the *hearers* of the law are justified before God, but the *doers* of it shall be justified."

The field of God's law is of wide, nay of infinite, extent; flourishing, with all the various testimonies of truth, as with a rich profusion of heavenly flowers; and nourishing and refreshing the souls of those who read it, with an inexpressible delight. To know all which, and inwardly to revolve them, is of the most powerful efficacy for preserving righteousness.

But chiefly select, and engrave upon your

heart, as the most compendious summary of that law, that precept in the Gospel; which the mouth of the Lord has declared, to comprehend all righteousness : “ WHAT-
 “ SOEVER YE WOULD THAT MEN SHOULD
 “ DO UNTO YOU, DO YE ALSO UNTO
 “ THEM.” To demonstrate the authority and power of which precept, HE adds; “ *for THIS is the law, and the prophets*.*”

* Mr. Gibbon, whose profound ignorance of the nature and foundations of *the Christian Religion* rendered him utterly incompetent, notwithstanding the extent of his acquirements in *the Belles Lettres*, to treat of so exalted a subject, has presumed to animadvert upon this maxim in the Gospel; and to cite a passage from a Greek writer, in which the same sublime doctrine is taught. The motives for which animadversion were; 1st. a vain conceit, that he had made a detection important to his cause; and, 2dly, to leave it for inference, that since that maxim was in the Greek schools before the age of the Gospel, it was not of *evangelical*, but of *heathen*, original. Had Mr. Gibbon not cherished a voluntary ignorance upon all such sacred subjects, he must have known, with every Christian, and every inspector of the Gospel, (that which Paulinus here pointed out to him;) that our blessed Lord did not inculcate that precept as “ *a new commandment*” of His religion, but as the ancient prescriptive rule, of THE PROPHETS and of THE LAW. He must have known, that it was

Although the kinds and parts of righteousness are infinite, in variety and number, so that it would not only be impossible to enumerate them all, but even to conceive them in thought; yet, all of them are included in that one short sentence: which sentence will either acquit, or condemn, the inward conscience of every man, by the secret judgment of his own mind.

Therefore, in every action, word, and thought, let this rule be produced; which, being always present as a mirror ready to your hands, may at all times clearly reveal to you *the true quality of your WILL*; so that it may either accuse you, if you are doing wrong, or may encourage you, if you are doing right. For, as often as you cherish such a disposition of mind towards others, as you wish others to maintain towards you, you

the great foundation-stone of Hebrew morals, a thousand years before philosophy dawned in Greece; that it was taught and enforced in Judea, when Greece was only a theatre of fable; and, therefore, that it was but an oblique, and foreign import into Greece, whereas it was the direct, and native, inheritance of THE GOSPEL.

are in the path of righteousness ; but whenever you feel yourselves so disposed towards others, as you would not wish any one to be disposed to you, you have departed from that path.

And now, behold all the labour and difficulty of THE DIVINE LAW ! Behold, what it is that renders THAT LAW so severe ! We murmur against God, and complain that we are oppressed by the difficulty, nay the impossibility, of keeping His commandments ; nor are we satisfied with merely not obeying those commandments, unless we also pronounce Him who commanded them, to be unjust : alleging, that the Author of all justice has enjoined things, not only difficult and hard, but even impossible to be done. “ *Whatsoever ye would,*” says He, “ *that men should do unto you, do ye also unto them.*” It is His gracious will, that we should all be united in love, by a mutual interchange of kind services ; and that all mankind should be linked together by reciprocal benefits ; in order that, each individual yielding to others that which he

wishes should be bestowed upon himself, universal justice, which is the sole end of that precept, might become the common lot and blessing of all men. O! the stupendous mercy, and ineffable benignity of God; who promises us a reward, if we will only mutually love one another! That is, if we will reciprocally bestow upon each other, that of which we all stand in the utmost need. And we, with arrogant and ungrateful hearts, resist His will, whose very command is, in itself, so manifest a blessing!

Never do you injure the reputation of another; nor seek to draw praise upon yourself, from the disparagement of others. Learn rather to regulate your own life, than to give judgment upon that of others; and remember always that maxim of the Scripture, which says: "He that keepeth his mouth keepeth his life; but he that openeth wide his lips, shall have destruction." Few there are, who wholly abstain from this vice; you will rarely meet with any, who desire to keep their own lives

so entirely free from reproach, as not readily to reprehend the lives of others; and the propensity to this evil has taken such possession of the minds of men, that they who have kept themselves free from all other vices, fall yet into this one, as if it were the last resource and snare of the devil.

But do you so conquer this evil, as not only not to be guilty of slander yourself, but not to believe any one who is so; and be careful not to contribute your assent to the authority of slanderers, lest by so doing you add nourishment to their vice. “Refrain from backbiting, says the Scripture; the mouth that slandereth slayeth the soul.” And again; “A whisperer defileth his own soul, and is hated where-soever he dwelleth.—Curse the whisperer and double-tongued: whoso hearkeneth unto him, shall never find rest, and never dwell quietly.” And the pious David, enumerating the various qualities of innocence and righteousness, is not silent with respect to this virtue, saying: “Who taketh not up a reproach against his neighbour.”

Nay, he not only resists, but attacks, the slanderer; for he says: "Whoso privily slandereth his neighbour, him will I cut off."

This is, indeed, one of the first vices which ought to be conquered, and totally extinguished, in all who aspire to a life of true holiness. There is nothing which so much disquiets the mind, or which renders it so trifling and inconstant, as readily to believe every thing that is said; and to receive, with a rash assent, the words of every tale-bearer. From hence arise such frequent dissensions, and unfounded hatreds. This it is, that makes enemies of the dearest friends; who, though long united, yet suffer themselves to be at last dissociated, through their credulity, by the influence of an evil tongue.

But, on the other hand, great is the tranquillity, and great the dignity of that mind, which does not hastily lend an ear to the prejudice of another; and blessed is he, who so arms himself against this vice, that no one may dare to entertain him with

scandal. If, indeed, we would only be resolute in the practice of refusing all credit to scandal, men would at length be afraid to disseminate slander, lest they should draw more contempt upon themselves, than upon those whom they seek to injure. But this evil is therefore so common, and prevails so generally among mankind, because almost all men afford it a willing entertainment.

Fly from the fawning of flatterers, and from the fatal blandishments of deceit, as from the pest of your soul. There is nothing which so easily corrupts the minds of men, or which pierces the heart with so soft and seductive a wound. Whence the wise man says : “ The words of flatterers
“ are wounds ; they strike into the inmost
“ parts.” And God himself says by the prophet : “ O my people, they that lead
“ thee cause thee to err, and destroy the
“ way of thy paths.”

This is a vice which very generally prevails, and in a remarkable manner at the present time ; and, what is most lamentable, it usurps the character of benevolence and

humility ; so that he who will not flatter, is regarded as either proud or envious. And truly it is a most subtile and ingenious artifice, to praise another, in order to our own applause ; and, by deceiving, to gain the mind of him whom we deceive : for this vice is chiefly engaged, in vending counterfeit praises for a real profit. But how great must be the levity of that mind, how extreme its vanity, which, rejecting the testimony of *its own conscience*, pursues the opinion, the feigned and pretended opinion, of another person ? and which, caught away by every blast of fictitious praise, delights in being gulled ; and thankfully accepts delusion, for a beneficial service !

But you, if you desire to be truly praiseworthy, seek not praise from men ; but govern your conscience with a view to HIM, “ who both will bring to light the hidden “ things of darkness, and will make manifest “ the secrets of the heart : and then shall “ every man have praise from God.” Let your mind therefore be watchful, and diligent, and perpetually armed against the

approaches of sin. Let your speech, on all occasions, be moderate, and sparing; such as indicates *a duty to converse*, rather than *a desire to talk*. Let a decent reserve adorn your wisdom; and, (what has ever been esteemed the principal ornament of your sex,) *let MODESTY be pre-eminent above all your virtues*. Consider, beforehand, what you are to speak; and, while you are yet silent, be provident to utter nothing of which you may afterwards have occasion to repent. Let your thoughts apportion your words; and let the balance of your mind regulate the office of your tongue. Whence the Scripture saith: “Weigh thy words in a balance, and make a door and bar for thy mouth.” Let no injurious word ever proceed from your lips; since you are commanded, as the perfection of your duty, “to bless even those who curse you.”—“Be pitiful, be courteous,” says the apostle, “not rendering evil for evil, or railing for railing; but contrariwise, blessing.”

Let a lie, or an oath, be absolutely

unknown to your tongue; and let there be ever in you such a *love for* TRUTH, that you may regard whatever you have spoken, as if it had been sworn. Concerning which thing, our Saviour thus commanded His disciples: "I say unto you, swear not at all." And a little after: "let your discourse be, *it is*, or *it is not*; for whatever is more than this, cometh of evil."

In every action, and in every word, be vigilant to preserve a quiet and a placid spirit: let God be always present to your thoughts: let your mind be humble and gentle; and severe only against vice. Never suffer it to be elated with pride, or warped by avarice, or hurried by anger, for, nothing ought to be more tranquil; nothing purer, nothing fairer than that mind, which aspires to become the habitation of God; who delights, not in temples bright with gold, nor in altars rich with gems, but in a soul decorated with virtues. On which account, the hearts of holy persons are called *the temple of God*; as the apostle affirms: "If any one shall defile the

“ temple of God, him will God destroy ;
 “ for the temple of God is holy, *which*
 “ *temple are YE.*”

Nothing which you can acquire, is more valuable or more lovely than HUMILITY. This is indeed the chief preserver, and, as it were, the proper guardian, of all the other virtues ; nor is there any thing that renders us so pleasing both to men and to God, as to be high by the excellency of our lives, and low by the exercise of our humility. On which account the Scripture says : “ The greater thou art, the
 “ more humble thyself ; and thou shalt find
 “ favour before the Lord.” And God says by the prophet : “ To this man will I look ;
 “ even to him that is humble, and of a quiet
 “ spirit, and trembleth at MY word.”

But, follow *true* humility ; not that which makes an outward ostentation, by an affected carriage of the body, or tone of the speech, but that which displays itself in the sincerity of the heart. For it is one thing to possess a virtue, and another thing to possess the counterfeit of

a virtue; it is one thing to follow the shadow of truth, and another to follow its substance. There is no pride so hideous, as that which conceals itself under a form of humility; and all vices acquire a peculiar hatefulness, when they attempt to invest themselves with the characters of virtues.

Never consider yourself as superior to another, on account of the nobility of your birth; nor regard those as beneath you, who are of an obscure or more humble origin. OUR RELIGION takes no account of the ranks or conditions of men; it considers only their souls; it judges both the servant and the lord by their respective deeds. The only distinction of rank in honour with God, is an *independance from sin*. That nobility is highly valued by God, which is conferred by virtue.

What was ever more noble in the sight of God, than Peter? who, nevertheless, was a poor man, and a fisherman. What, among women, was ever so illustrious, as the blessed Mary? who was only a

carpenter's wife. Yet, to that poor fisherman Christ committed the keys of the kingdom of Heaven; and that carpenter's wife was found worthy to be made the mother of HIM, by whom those keys were committed. For, "GOD *hath chosen the base things of* THIS WORLD, *and things which are despised,* *to confound the things which are mighty.*"

But, besides; it would, upon another ground, be wholly unavailing to take any merit to ourselves for nobility of birth, since all who are redeemed by the blood of Christ, are of equal honour in the sight of God; neither can it any longer signify, in what rank any man was born, since *we are all equally born again in CHRIST*. For, though we should forget, that we are all originally born of one and the same first parent; yet we ought at least to remember, that we are ALL *regenerated by ONE*.

Take care, if you have undertaken the exercises of fasting or abstinence, not to imagine that you are therefore become holy; for that practice is but the instrument, not the completion, of holiness. But chiefly,

and above all things, take care, that a contempt for things which are allowed, beget not in you a presumptuous security in regard to things which are positively forbidden. Whatever we pretend to offer to God, over and above the measure of His commandment, must, not hinder but, advance the righteousness which He has commanded. What can it avail us to lower the body by abstinence, if at the same time we suffer the soul to be swollen with pride? What praise shall we deserve for the paleness of fasting, if at the same time we become livid through envy? What virtue is there in renouncing wine, if we suffer ourselves to be intoxicated, by anger or by hatred? Abstinence is then only excellent, the chastisement of the body is then only great and admirable, when the soul is made *to fast from vice**. They who, considerately and wisely, practise abstinence, afflict the

* "Tunc, inquam, præclara est *abstinentia*, tunc pulchra
" atque magnifica castigatio corporis, cum est animus *jejunus*
" *à vitiis*."

body for this only purpose, that they may vanquish the pride of their souls : that they may descend, as it were, from the height of their native arrogance, to fulfil *the will of God*, which is best accomplished in humility. They therefore call off their thoughts from the various delicacies of food, that they may engage all their affections in an appetite for virtue. And the body will be the less sensible of the irksomeness of fasting, in proportion as the soul is the more hungry after righteousness. St. Paul, when “ he chastised his body and kept it under, lest, when he had preached to others, he himself should be rejected,” did not do so, as some have ignorantly imagined, with a view to chastity alone ; for abstinence contributes, not to that virtue only, but, likewise, to every other virtue. Nor was his chief glory to refrain only from lust ; but he laboured, generally, to give perfection to his soul, by the restraints of his body. For, as much as he alienated his mind from voluptuous indulgence, so much the more was he able to engage it in the

pursuit of virtues: lest the teacher of perfection should betray any imperfection in himself; lest he, who was the “imitator of Christ,” should do any thing contrary to the command or will of Christ, or should teach less by his example, than by his words; and “lest, after he had preached to others, he himself should be rejected,” and should hear the words, which were spoken of the Pharisees, addressed to himself: “*They speak, but do not!*”

But it is, moreover, both the precept and the example of the same apostle, to have regard, not only to conscience, but also to *repute*. The teacher of the Gentiles did not esteem this a superfluous, or fruitless consideration; for he would have those, who are not in the faith, convinced by the works of those who are; that the efficacy of the religion, might demonstrate the religion itself. And we are therefore commanded “to shine as luminaries in the world, in the midst of a perverse and crooked generation,” that the unbelieving minds of those who lie in error, may discern, by the light

of our works, the darkness of their own ignorance. Wherefore St. Paul says to the Romans : “ *Provide things' honest*, (not only, in the sight of God, but also) *of all men*. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking my own profit, but the profit of many.”

Happy is the man, who regulates his life so religiously and wisely that nothing of evil can even be feigned against him : whilst the greatness of his deserts, counter-acting the malice of his slanderers, no one will dare to invent, what he knows will receive credit from no one. But, if this be too difficult to accomplish, at least let us employ so much diligence in life, as not to furnish evil minds with any *just ground* for scandal ; nor suffer any spark to escape from us, by which the flame of evil report may be kindled against us. Otherwise, we shall in vain be angry with calumniators, if we ourselves supply them with matter for their calumny. If, however, not-

withstanding our utmost diligence and care, to “provide things honest,” and to prefer the fear of God in our actions to every other consideration, they should still assail us; let OUR CONSCIENCE be our consolation; which is then most safe and secure, when it has given no just cause for any one to think ill of us. Behold, *a woe* is denounced by the prophet against all those, “who call good evil, and light darkness; “and sweet bitter;” and to us may then be applied that word of our Saviour: “Blessed are ye, when men speak evil “of you *falsely!*” Let it therefore be our great concern, that no one may be able to speak evil of us, otherwise than falsely.

So regulate the care of your family, that you may always reserve some leisure time for your own mind. Select, therefore, some convenient chamber, a little removed from the noise of the household, into which, as into a port, you may withdraw yourself from the tempest of cares; and where, in the quiet of retreat, you may calm your sea of thoughts, which shall have been thrown

into agitation in the world. There, employ yourself in such earnest reading of the Holy Scriptures, in such frequent recurrences of prayer, and in such steady and continued contemplations of FUTURE things, as to compensate abundantly, by that leisure, all the activity and anxiety of your other time. Nor do I say this, in order that you should wholly withdraw yourself from the company of those to whom you belong ; but, on the contrary, that you may there learn, and meditate, how you ought to behave yourself when you are amongst them.

Govern and foster your family in such a manner, that you may appear to be rather the mother, than the mistress, of your servants ; from whom exact respect by kindness, rather than by fear. But, especially, let the apostle's precept be observed in a virtuous and Christian household : let the chief authority be maintained in the person of the husband ; and let the whole house learn from you, the honour which is due to him. Show that he is the master by your subjection, and

render him great by your humility ; for you yourself will be honoured, in the same proportion that you honour him. For, “ the
“ man,” says the apostle, “ is the head of
“ the woman ;” nor can the body receive greater honour, than is derived from the dignity of the head. Wherefore it is said elsewhere, “ let women be in subjection to
“ their own husbands, that if any obey not
“ the word, they may, without the word,
“ be won by the conversation of their wives.” If, therefore, honour was to be rendered to *Gentile* husbands, how much should it be rendered to *Christian* ? And in order to show the ornaments with which wives ought to be adorned, it is added ; “ let it not consist in outward plaiting of the hair, or
“ wearing of gold, or elegance of apparel ;
“ but in the secret character of the heart,
“ in that which is not corruptible, even the
“ ornament of a meek and quiet spirit,
“ which in the sight of God is of great
“ price. For after this manner, in ancient
“ time, the holy women also who trusted in
“ God adorned themselves, being in sub-

“jection to their own husbands; even as
 “Sara obeyed Abraham, calling him *Lord*.
 “Whose daughters ye are.” But, in pre-
 scribing this rule, he did not mean to en-
 join them to dress themselves slovenly, or
 meanly, or raggedly, but he designed to
 interdict all immoderate attention to de-
 coration, or too great refinement in dress.
 As the “*chosen vessel*,” Paul says: “Let
 “women adorn themselves in decent ap-
 “parel, with modesty, and propriety; not
 “with broidered hair, or gold, or pearls, or
 “costly array; but, as becometh women
 “professing godliness, with good works.”

Remember also, how the apostle hath
 declared the MUTUAL BOND of the HUS-
 BAND and the WIFE: “The wife,” says he,
 “hath not power of her own body, but the
 “husband; and likewise also the husband
 “hath not power of his own body, but the
 “wife:—and they two shall be one flesh.”
 And not one flesh only, but also one spirit:
 for he adds, “this is a great mystery.” This
 is, indeed, the high road of purity; and great

is the reward: "Come unto ME! says THE
" LORD; take MY yoke upon you and learn
" of ME, and ye shall find rest unto your
" souls. For MY yoke is easy, and MY
" burden is light."

But to all who shall have their place assigned to them upon HIS "left hand," HE says: "Depart from ME, ye that work
" iniquity, into everlasting fire; where shall
" be weeping and gnashing of teeth!" There will all those bewail, who shall have so entirely implicated themselves in the corrupt cares and pleasures of this present life, as to have lived wholly regardless of that life which is to come: whom THE SUDDEN COMING OF THE LORD shall surprise, sunk in the sleep of ignorance, or of false security. Wherefore HE warns us in His Gospel: "Take heed to yourselves,
" lest at any time your hearts be over-
" charged with surfeiting, and drunkenness,
" and cares of this life, and so THAT DAY
" come upon you unprepared; for it shall
" come as A SNARE upon all them that

“ dwell on the face of the whole earth.—
 “ Take ye heed, watch and pray: for ye
 “ know not *when* the time is.”

Blessed are they who so expect, and so look forward to, **THAT DAY**, as to prepare themselves daily for its arrival. Who, instead of flattering themselves with the contemplation of their *past* merits, “ **RENEW themselves,**” according to the words of the apostle, “ **DAY** “ *by DAY.*” For “ the righteousness of the “ righteous man shall not deliver him, from “ *the day* in which he shall transgress ; “ neither shall the wicked man fall by his “ wickedness, from *the day* in which he “ shall turn from his wickedness.” The *Saint* himself ought not to entertain security, so long as he is engaged in the trials and conflicts of this life ; neither ought the *Sinner* to admit despair, who, in *one day*, may enter into the way of righteousness. Throughout the remaining sequel of your life, labour to perfect righteousness with all your power ; and become not slack or remiss, from a confidence in your past obedience ; but, like the apostle, “ forgetting those

“ things which are behind, and reaching
“ forth unto those things which are before,
“ press forward to the mark, for the prize
“ of the high calling of God, in Christ
“ Jesus.” And knowing that “ the Lord
“ trieth the *hearts*,” let it be your main concern to preserve your heart pure from sin; according as it is written: “ Keep **THY**
“ **HEART** with **ALL DILIGENCE.**”

Do you, therefore, so order all the remaining time of your life, that you may, at the last, be able to say, with the prophet: “ I
“ have walked in my house with a perfect
“ heart:—I will go to the altar of my God,
“ unto God, who is my exceeding great
“ joy!” For it will not be sufficient, to have *begun* well; since righteousness will consist, **IN HAVING CONCLUDED WELL.**

THE END OF THE EPISTLE OF PAULINUS TO CELANTIA,

ELEMENTARY VIEW

GENERAL CHRONOLOGY.

THE HISTORY OF THE
LIFE OF
JAMES OGLETHORPE
BY
JAMES OGLETHORPE
OF THE CITY OF SAVANNAH
IN THE STATE OF GEORGIA
PUBLISHED BY
JAMES OGLETHORPE
OF THE CITY OF SAVANNAH
IN THE STATE OF GEORGIA
1834

ELEMENTARY CHRONOLOGY.

TIME, is the DURATION of the earth and heavenly bodies; the revolutions of which, measure, and mark out, its PARTS.

The great natural measurers, and indexes, of TIME, are THE SUN and THE MOON. Hence, the duration of time is described in THE SCRIPTURES, by the duration of those two indexes of time: “as long as THE SUN and THE MOON endureth;” “throughout all generations.” For those orbs will one day cease their functions, like every subordinate system of this visible world; and the cessation of their functions, will be *the END of TIME*. Which great crisis is thus announced in the SACRED VOLUME. “Thou didst lay of old the foundation of THE EARTH, and THE HEAVENS are the work of thy hands: THEY shall perish, but THOU shalt endure; they shall all grow old like a garment, and like a garment thou shalt change them, and THEY shall be changed; but THOU art the same, and THY years shall never end.” This is that impending period, when, (as it is proclaimed

in THE PROPHEPIC VISION,) “ *there shall be TIME*
“ NO LONGER !”

The knowledge of *the parts of TIME*, or of the *earth's DURATION from its CREATION until NOW*, is called Chronology ; which may be divided into *Computative*, and *Historical*.

Computative Chronology, is the science of computing the parts and periods of time.

Historical Chronology, is the science of assigning the parts and periods of time to the events of history.

1. COMPUTATIVE CHRONOLOGY.

SOLAR TIME.

§. *Of the Day, and its Parts.*

THE first, and smallest, revolution of time, depending upon THE SUN, is a DAY ; which measure comprises all the time during which the sun seems to make one complete revolution round the earth. This revolution is computed, either from noon to noon, or from midnight to midnight.

This measure of time, which is called the *natural day*, is divided into *twenty-four* equal parts or

HOURS. Each *hour* is divided into *sixty* parts, or MINUTES; and each minute into *sixty* parts, or SECONDS.

The divisions of the day, into its periods of *light* and *darkness*, which constitute the *artificial day*, and *the night*, are subject to variation in their measures, according to the progress of the sun through the seasons; the light predominating in one part of the year, and the darkness in the other part. But the measure of the *natural day*, comprehending both the light and darkness, is always uniform and invariable.

The natural day, is computed by astronomers, from noon to noon. By the ancient Romans, it was computed from midnight to midnight, and was denominated by them the *civil day*. The artificial day, which they called the *natural day*, was computed from sun-rise to sun-set, and from sun-set to sun-rise.

The Italians reckon to *twenty-four* hours of the day, which practice seems to have been derived from the *civil day* of the ancient Romans; but most other nations reckon, like us, to twice *twelve* hours: viz. from midnight to noon, and from noon to midnight.

§. *Of the Year, and its Parts.*

THE next, and largest, revolution of time, depending on THE SUN, is *the YEAR*; or one entire revolution of the earth round the sun; which is accomplished in 365 days and *a quarter of a day*.

But it is evident, that the excess of *a quarter of a day* in every year, would, in the course of time, make up a measure of time so considerable, as to embarrass the computation of years, if it was not regularly carried to account; and, by that means, reduced into the computation. This is effected, by taking no account of those quarters for three years, and then carrying them all to *the fourth* year, by adding one whole day to that year: by which means, the quarters, or fractional parts, of four years, are combined into one day, and the account begins anew. This additional day is now placed after the 28th of February, and becomes the 29th of that month; and the year in which this addition takes place, is called a **LEAP-YEAR**. It will follow, that the first three years will consist of 365 days each, and the fourth, or Leap-year,

of 366 days. Now, three times 365 added to 366, are equal to four times $365\frac{1}{4}$.

This method of regulating the year, was first introduced by Julius Cæsar, 46 years before CHRIST; from whence it is called the Julian year. But as the true fractional excess of each year is not exactly a quarter of a day, or *six* hours, but only *five* hours 48 *min.* 57 *sec.*; the Julian computation gains a day every 130 years; which, in the process of ages, occasions a sensible difference from true solar time. To remedy this defect, Pope Gregory XIII., in 1582, instituted a new computation; which consisted, in keeping the Julian reckoning, of a Leap-year every fourth year, except at every hundredth year not divisible by 4; which was always to be a common year of 365 days, although it should happen to be the fourth year from a Leap-year. This happened in the year 1800; so that there were eight consecutive years, and only one Leap-year. By this means, the Julian reckoning is restrained from the excesses to which it was liable.

The Julian reckoning was used in this country until the year 1752; when the *Old Style*, or reckoning, was set aside, and the *New*, or Gregorian, *Style*, was established by act of Parliament.

As it is the sun that appears to move, and as our common language is adapted to that appearance, we must follow the common usage, and call the earth's yearly revolution, a revolution of the sun. This great revolution of the sun, or THE SOLAR YEAR, is divided into *twelve parts*, or MONTHS, measured by the sun's progress through the great circle in the heavens called the Zodiac, which circle is divided into *twelve parts*, called *the twelve Signs of the Zodiac*.

The solar year divides itself also into *four* quarters, or *seasons*, by the sun's *equinoctial* and *solstitial* stations. The spring season begins from the vernal equinox, which takes place on the 20th of March; the summer season, from the summer solstice, on the 21st of June; the autumn season, from the autumnal equinox, on the 23d of September; and the winter season from the winter solstice, on the 21st of December. At the two equinoxes, the days and nights are of equal length; viz. twelve hours each: the sun rising and setting at six o'clock. From the vernal to the autumnal equinox, the days are longer than the nights; and from the autumnal to the vernal equinox, the nights are longer than the days. At the summer solstice, the day is the longest; at the winter solstice, the day is the shortest.

The years which are passed are numbered by CENTURIES, or *hundreds*, and are reckoned from some fixed *period*, which is called an *epocha*; and the *reckoning* of years from the particular epocha, is called the *era* of that epocha.

The SOLAR *days, months, seasons, and years*, constitute *the rule of time* by which the common business of life is computed; so that it is necessary, to reduce all other measures of time to that rule.

LUNAR TIME.

THE MOON.

THE second great index of time, is THE MOON. But, as the revolutions of this luminary do not naturally correspond with any revolutions depending upon *the sun*, some rule of *equation*, or artificial adjustment, is therefore requisite, in order to reconcile their motions with each other.

The revolution of the moon round the earth is completed in 29 *days, 12 hours, 44 minutes, and 3 seconds*; (and, by a round number, in 30 *days*.) This revolution is called a *lunation*,

or *lunar month*. Twelve of these *lunar months*, constituting one *lunar year*, are therefore completed, 10 *days*, 15 *hours*, 11 *minutes*, and 27 *seconds*, before the twelve solar months are completed. Hence it follows; 1st, that the lunar year comprehends only 354 days; and, 2dly, that it is constantly departing from the measure of the solar year, about *eleven* days every year.

§ *Equation of Solar and Lunar Time.*

As it is of great importance to the uses of mankind to know, *when* each lunation begins; that is to say, to know on what days of the *solar year* the *new-moons* will fall; the following method has been adopted, for reconciling the two measures.

When the solar and lunar year begin together, that is, when it is *new-moon* upon the *first day of January*, the moon (as has been said) will have completed her twelfth month, 10 *days*, 15 *hours*, 11 *minutes*, 27 *seconds*, before the sun will have completed his twelfth month; and, consequently, the moon will be advanced those 10 *d.* 15 *h.*

11 *m.* 27 *s.* into her 13th lunation, or second year, when the sun is only beginning his second year. It will follow, that at the end of the second year the moon will have completed her year, *twice 10 days, 15 hours, 11 minutes, 27 seconds*, before the sun has completed his: and so on, for each succeeding year.

But it is found, that after every *nineteen* years, the moon and the sun meet again, on the 1st of January, and begin their years again in coincidence. And thus, after *a cycle*, or recurrence, of 19 years, called THE LUNAR CYCLE, all the new moons fall again upon the *same days of the solar months*, that they did 19 years before.

Now, as the difference between the solar and lunar year is in the proportion of 10 *days, 15 hours, 11 minutes, 27 seconds*, for each of those 19 years; or, speaking by a round number, 11 *days*; by always *adding* eleven days to the lunar year, for the difference between *solar* and *lunar* measure, the two sums will be kept at *par*; and the appearances of the moon will be always fixed to the standard of solar time.

The eleven days, thus successively added to the lunar years throughout the 19 years of the cycle,

are reduced into lunar months, in the following manner :

Years of the Lunar Cycle.	Eleven days added.		Days.
1	0		0
2	11		11
3	22		22
4	33	—or, 1 month, and	3
5	44	1 m.	14
6	55	1 m.	25
7	66	2 m.	6
8	77	2 m.	17
9	88	2 m.	28
10	99	3 m.	9
11	110	3 m.	20
12	121	4 m.	1
13	132	4 m.	12
14	143	4 m.	23
15	154	5 m.	4
16	165	5 m.	15
17	176	5 m.	26
18	187	6 m.	7
19	198	6 m.	18
1	210, or, 0.	7 m. or,	0.

After the last or 19th year of the cycle, *twelve* days are added instead of *eleven*, viz. $18 + 12 = 30$, which completes the lunar month; and the next cycle finds the sun and moon in conjunction on the first day of the year, as they had been *nineteen years* before.

It is evident, that the numbers in the last column

To find the new moon for any month, we must, 1st, know the present year of the cycle; 2dly, the epact corresponding to that year; 3dly, deduct the number of the epact from 30, for January, and the remainder will be the day of the new moon in that month. For February, deduct the epact from 28; for March, from 30. For the other *ten* months, add to the epact, 2 for April, 3 for May, 4 for June; and so on; and deduct from 30; and the remainder gives the day for the moon's change, or new moon, in each of those ten months. But, if the epact and the number added exceed 30, then deduct from 60, (or 2 *months*,) instead of from 30; and the remainder will equally be the day of the new moon.

Since the new moons fall, after every *nineteen* years, upon the same days of the month, a table of the new moons for *one cycle* of nineteen years will show the new moons for the succeeding cycles, with sufficient accuracy for every purpose of common life; though not for the exactness of astronomical calculations. And, since the full moons are always 14 *days* and 18 *hours* before, and after, the new moons; by finding the *new moon* for any month, we find also the *full moon*, by counting 14 days either forward or backward. This method

may sometimes err in one day, or thirty-six hours; but that difference is immaterial for common life, and in most instances it will be found exact even to a day. It is upon this principle, that Table IV. has been arranged; in which we may observe, the beautiful order uniformly kept by that splendid luminary, "*the faithful witness in HEAVEN,*"

HEBDOMADAL* TIME.

§. *Of Weeks.*

WE have now seen the operations of the sun and MOON, as *natural* indexes of time; and have found the means of adjusting the indications of the latter, to the days depending upon the former, so as to know, with sufficient accuracy, upon what day of the *solar* year the new and full *moons* shall fall.

But there remains another rule of time, of the utmost benefit and importance; which it is also necessary for us to adjust to the days of the solar year. This is, the seven constantly recurring days of THE WEEK; by which the measures of months

* From the Greek, *intra*, *hepta*—seven.

are subdivided into smaller portions, and more convenient measures, of time.

This division of time has no relation, either to the sun, or the moon, or any *natural* index whatsoever; but is the positive institution, and perpetual evidence of the intervention, of THE AUTHOR OF TIME. Some eminent astronomers, of the French school, attempted, for obvious reasons, to get rid of the *institutional origin* of THE WEEK, by representing it as an invention of man, to mark the *fourth* parts, or *quarters*, of the *lunar month*. But they must have been able to see, what every common reflection at once discerns, that the rule of weeks would be at variance with the lunar motion, before three of them could pass; and that the variance would be continually augmenting. There is, indeed, an essential and perpetual discordance, between the *ratio* of weeks, and of the lunar motions; so that a lunar year will contain only 48 of those quarters, while it embraces 50 weeks and four days. Let us, then, humbly recognise and adore the Almighty power, who so graciously superadded to His *natural* dividers of time, that inestimable, unchanging *moral* divider, His SEVENTH DAY; by which alone the flux of time is reduced into such small and commodious mea-

tures, and a perpetually recurrent day of civil and religious rest, to be *distinguished* from all other days, interposed, after every six days of labour are concluded.

That seventh day of distinction was, by God's ordinance, the *last* day of the *seven*, from the creation of the world, (which great event it was designed to commemorate,) until the time of OUR LORD upon the earth. But from HIS time, the *first* day of the *seven* has been made the DAY OF DISTINCTION; in commemoration of HIS resurrection from the dead upon that day, who was "LORD *also* of the SABBATH."

Upon THIS DAY is founded the cycle, or revolution of 28 years; called the SOLAR CYCLE, with reference to the ancient name of *Sunday*, or *dies SOLIS*; which revolution being completed, the dominical or *Sunday-letters* (hereafter mentioned) return into their former places; the days of the months return to the same days of the week; the sun's place to the same signs and degrees of the ecliptic, on the same months and days; and the leap years begin the same course with respect to the days of the week on which the days of the months fall. The present year, 1812, is the *first* year of a solar cycle.

OF THE CALENDAR.

Days, weeks, months, and years, being the measures of time by which our life is regulated, let us next consider, how they are reduced into order, for the religious and civil purposes of life. This is effected, by means of **THE CALENDAR**.

The Calendar, is a register of the year, in which the days, weeks, and months, and all stated times, are marked. It is divided into twelve parts for the twelve months, and each month into its proper number of days, regularly numbered.

BUT here we must observe, that although the year and months of our Calendar are measured by solar time, yet they differ somewhat in their periods from the true solar year; inasmuch as the year of our Calendar does not begin exactly at any one of four great solar points, of the solstices or equinoxes, but is made to begin eleven days after the winter solstice, which takes place upon the 21st of December. The same difference continues, throughout the year, between the divisions of the twelve Calendar months, and the periods of the sun's entering and passing through the twelve

signs; but this difference does not prevent our common year from being altogether a solar year.

The weeks are marked by the first *seven* letters of the alphabet, called the *Sunday letters*, which are continually repeated throughout the year. Against the first day of the first month, (or January 1st,) the first letter of the alphabet (A) is placed. Had the year consisted of an exact number of weeks, so as to end with the last day of a week, the year would always have begun with A, and the same letters would always have represented the same days of the week; so that A, standing always for Sunday, the following six letters, in their natural order, would have represented always the same days. But as the common year has one day more, consisting of 52 weeks and *one day*, (and in Leap-year *two days*,) the letter which represents Sunday changes every year. But when it is once known *which letter* represents Sunday for any one given year, the six following letters, in their order, equally represent the six following days of the week for that year; and therefore, by observing the *Sunday letter* for each year, the Calendar becomes a perpetual almanack for weeks and days: for which purpose, the *Sunday letters*, for every year of the present century, will

be found set against each year, in Table I. In Leap-year, it is to be observed, that, owing to the insertion of an additional day after the 28th of February, the order of the letters are there displaced one day; and consequently they give occasion for *two* Sunday letters for every Leap-year, the *first* of which shows Sunday for January and February, and the *second* for all the remaining ten months of that year.

The *stated* times, which we are concerned to observe, are, the days of religious and civil observance. Of these, some are *fixed*; and they are accordingly inserted in the Calendar, over against the day of the month to which they are severally assigned.

Other stated times are *moveable*; depending upon one principal day, which varies its place in the Calendar every year, because that place is to be determined by the day of the *full moon* of the month of March of each year. That principal day, is EASTER-DAY; upon which depend all the days of religious observance, that have not a fixed place assigned to them in the Calendar.

Easter-day, is always the first Sunday after the full moon which happens upon, or next after, the 21st day of March; and if the full moon happens

upon a Sunday, Easter-day is the Sunday following.

Easter-day cannot fall earlier than the 22d of March, nor later than the 25th of April; which two days are therefore called, the *Easter limits*.

As the fixing the great festival of Easter, which governs the whole series of moveable days of observance, depends upon finding the full moon upon, or next after, the 21st of MARCH; it became necessary to establish some common and universal rule, which should serve for the whole Christian church, for determining that moon, and the great festival which was to be regulated by it.

This gave rise to the invention of THE EPACT, already mentioned; by means of which, *Easter-day* has been determined since the year 1582, when the Epact was first publicly employed for that purpose by Pope GREGORY XIII.

This *ecclesiastical epact*, however, as it has already been intimated, though of sufficiently *general* accuracy for the purposes to which it is applied, is nevertheless defective in *minute* exactness; for which reason, astronomers have calculated exactly the annual differences of the solar and lunar revolutions, and have reduced those differences into Tables of *astronomical epacts*; for which, see M. de la

Lande's *Astronomie*, Tom. I. p. 102, (*Tables*), and Tom. II. p. 239, &c.

When *Easter-day* is known for any year, all the other moveable days of observance are known by the following rules.

Advent Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after; which feast is always fixed to the 30th of November.

Septuagesima	} Sunday, is	nine	} weeks before	
Sexagesima		eight		Easter-day.
Quinquagesima		seven		
Quadragesima		six		
Palm		one		

Maundy Thursday, is three days } before Easter-day.
 Good Friday, is two days }

Rogation Sunday	} is	five weeks	} after Easter-	
Ascension-day, or		forty days		day.
Holy Thursday		seven weeks		
Whit-Sunday		eight weeks		
Trinity Sunday				

The number of Sundays, after Trinity, and after Advent, are determined, by the distance of *Easter-day* from the Feast of *St. Andrew*, and by the distance of the Feast of *St. Andrew* from *Easter-day* following.

All these days are shown in Table II., where, by finding *Easter-day* for the year, in the first column, all the other moveable days for that year are found also.

The Sundays between Ash-Wednesday and Easter-day, are called Sundays in Lent; and the Sundays between Easter-day and Whit-Sunday are called Sundays after Easter.

Besides these days of religious observance, certain periods are fixed for the business of our courts of judicature; which are called *the* LAW TERMS.

Easter Term begins 17 days after Easter, and ends the Monday following Ascension-day.

Trinity Term begins 12 days after Whitsuntide, and continues 19 days.

Michaelmas Term begins the 9th or 10th of October, and ends the 28th or 29th of November.

Hilary Term begins 23d or 24th January, and ends 12th or 13th February.

TABLE I.

Showing the Years of the present Century; with the GOLDEN NUMBER, or *Year of the Lunar Cycle*; the EPACT; SUNDAY LETTER; and EASTER DAY; of each Year.

YEARS OF OUR LORD.	Golden Number.	The Epact.	Sunday Letter.	EASTER DAY.	YEARS OF OUR LORD.	Golden Number.	The Epact.	Sunday Letter.	EASTER DAY.
1812	8	17	E D	Mar. 29	1831	8	17	B	A. 3
1813	9	28	C	Apr. 18	1832	9	28	A G	— 22
1814	10	9	B	— 10	1833	10	9	F	— 7
1815	11	20	A	M. 26	1834	11	20	E	M. 30
					1835	12	1	D	A. 19
1816	12	1	G F	A. 14	1836	13	12	C B	— 3
1817	13	12	E	— 6	1837	14	23	A	M. 26
1818	14	23	D	M. 22	1838	15	4	G	A. 15
1819	15	4	C	A. 11	1839	16	15	F	M. 31
1820	16	15	B A	— 2	1840	17	26	E D	A. 19
1821	17	26	G	— 22	1841	18	7	C	— 11
1822	18	7	F	— 7	1842	19	18	B	M. 27
1823	19	18	E	M. 30	1843	1	0	A	A. 16
1824	1	0	D C	A. 18	1844	2	11	G F	— 7
1825	2	11	B	— 3	1845	3	22	E	M. 23
1826	3	22	A	M. 26	1846	4	3	D	A. 12
1827	4	3	G	A. 15	1847	5	14	C	— 4
1828	5	14	F E	— 6	1848	6	25	B A	— 23
1829	6	25	D	— 19	1849	7	6	G	— 8
1830	7	6	C	— 11	1850	8	17	F	M. 31



EASTER DAY.				EASTER DAY.					
Sunday Letter.				Sunday Letter.					
The Epact.				The Epact.					
Golden Number.				Golden Number.					
YEARS OF OUR LORD.				YEARS OF OUR LORD.					
1851	9	28	E	A. 20	1876	15	4	B A	A. 16
1852	10	9	D C	— 11	1877	16	15	G	— 1
1853	11	20	B	M. 27	1878	17	26	F	— 21
1854	12	1	A	A. 16	1879	18	7	E	— 13
1855	13	12	G	— 8	1880	19	18	D C	M. 28
1856	14	23	F E	M. 23	1881	1	0	B	A. 17
1857	15	4	D	A. 12	1882	2	11	A	— 9
1858	16	15	C	— 4	1883	3	22	G	M. 25
1859	17	26	B	— 24	1884	4	3	F E	A. 13
1860	18	7	A G	— 8	1885	5	14	D	— 5
1861	19	18	F	M. 31	1886	6	25	C	— 25
1862	1	0	E	A. 20	1887	7	6	B	— 10
1863	2	11	D	— 5	1888	8	17	A G	— 1
1864	3	22	C B	M. 27	1889	9	28	F	— 21
1865	4	3	A	A. 16	1890	10	9	E	— 6
1866	5	14	G	— 1	1891	11	20	D	M. 29
1867	6	25	F	— 21	1892	12	1	C B	A. 17
1868	7	6	E D	— 12	1893	13	12	A	— 2
1869	8	17	C	M. 28	1894	14	23	G	M. 25
1870	9	28	B	A. 17	1895	15	4	F	A. 14
1871	10	9	A	— 9	1896	16	15	E D	— 5
1872	11	20	G F	M. 31	1897	17	26	C	— 13
1873	12	1	E	A. 13	1898	18	7	B	— 10
1874	13	12	D	— 5	1899	19	18	A	— 2
1875	14	23	C	M. 28	1900	1	29	G	— 15

THE CALENDAR.

JANUARY, XXXI Days.

1	A	Cal.	<i>Circumcision.</i>
2	B	4 Non.	
3	C	3 Non.	
4	D	Pr. Non.	
5	E	Non.	
6	F	8 Id.	<i>Epiphany.</i>
7	G	7 Id.	
8	A	6 Id.	
9	B	5 Id.	
10	C	4 Id.	
11	D	3 Id.	
12	E	Pr. Id.	
13	F	Id.	
14	G	19 Cal. Feb.	
15	A	18 Cal.	
16	B	17 Cal.	
17	C	16 Cal.	
18	D	15 Cal.	
19	E	14 Cal.	<i>Sun enters Aquarius.</i>
20	F	13 Cal.	
21	G	12 Cal.	
22	A	11 Cal.	
23	B	10 Cal.	
24	C	9 Cal.	
25	D	8 Cal.	<i>Conversion of St. Paul.</i>
26	E	7 Cal.	
27	F	6 Cal.	
28	G	5 Cal.	
29	A	4 Cal.	
30	B	3 Cal.	<i>King Charles, M.</i>
31	C	Pr. Cal.	

FEBRUARY, XXVIII Days.

In Leap Year XXIX Days.

1	D	Cal.	{ <i>Purific. of the V. M.</i> <i>Candlemas-day.</i>
2	E	4 Non.	
3	F	3 Non.	
4	G	Pr. Non,	
5	A	Non,	
6	B	8 Id.	
7	C	7 Id.	
8	D	6 Id.	
9	E	5 Id.	
10	F	4 Id.	
11	G	3 Id.	
12	A	Pr. Id.	
13	B	Id.	
14	C	16 Cal. Mar.	Valentine, Bp.
15	D	15 Cal.	
16	E	14 Cal.	
17	F	13 Cal.	
18	G	12 Cal.	Sun enters <i>Pisces</i> .
19	A	11 Cal.	
20	B	10 Cal.	
21	C	9 Cal.	
22	D	8 Cal.	
23	E	7 Cal.	
24	F	6 Cal.	St. Matthias.
25	G	5 Cal.	
26	A	4 Cal.	
27	B	3 Cal.	
28	C	Pr. Cal.	
29		—	

MARCH, XXXI Days.

1	D	Cal.	St. David.
2	E	6 Non.	
3	F	5 Non.	
4	G	4 Non.	
5	A	3 Non.	
6	B	Pr. Non.	
7	C	Non.	
8	D	8 Id.	
9	E	7 Id.	
10	F	6 Id.	
11	G	5 Id.	
12	A	4 Id.	
13	B	3 Id.	
14	C	Pr. Id.	
15	D	Id.	
16	E	17 Cal. Apr.	
17	F	16 Cal.	St. Patrick.
18	G	15 Cal.	
19	A	14 Cal.	
20	B	13 Cal.	V. Equinox. Sun enters <i>Aries</i> .
21	C	12 Cal.	
22	D	11 Cal.	
23	E	10 Cal.	
24	F	9 Cal.	
25	G	8 Cal.	{ <i>Annunc. of the V. M.</i>
26	A	7 Cal.	{ <i>Lady-day.</i>
27	B	6 Cal.	
28	C	5 Cal.	
29	D	4 Cal.	
30	E	3 Cal.	
31	F	Pr. Cal.	

APRIL XXX Days.

1	G	Cal.	
2	A	4 Non.	
3	B	3 Non.	
4	C	Pr. Non.	
5	D	Non.	
6	E	8 Id.	
7	F	7 Id.	
8	G	6 Id.	
9	A	5 Id.	
10	B	4 Id.	
11	C	3 Id.	
12	D	Pr. Id.	
13	E	Id.	
14	F	18 Cal. Ma.	
15	G	17 Cal.	
16	A	16 Cal.	
17	B	15 Cal.	
18	C	14 Cal.	
19	D	13 Cal.	
20	E	12 Cal.	Sun enters <i>Taurus</i> .
21	F	11 Cal.	
22	G	10 Cal.	
23	A	9 Cal.	St. George.
24	B	8 Cal.	
25	C	7 Cal.	St. Mark, the Evang.
26	D	6 Cal.	
27	E	5 Cal.	
28	F	4 Cal.	
29	G	3 Cal.	
30	A	Pr. Cal.	

MAY, XXXI Days.

1	B	Cal.	<i>St. Phil. and St. Jam.</i>
2	C	6 Non.	
3	D	5 Non.	
4	E	4 Non.	
5	F	3 Non.	
6	G	Pr. Non.	
7	A	Non.	
8	B	8 Id.	
9	C	7 Id.	
10	D	6 Id.	
11	E	5 Id.	
12	F	4 Id.	
13	G	3 Id.	
14	A	Pr. Id.	
15	B	Id.	
16	C	17 Cal. Jun.	
17	D	16 Cal.	
18	E	15 Cal.	
19	F	14 Cal.	<i>Q. CHARLOTTE b.</i>
20	G	13 Cal.	
21	A	12 Cal.	<i>Sun enters Gemini.</i>
22	B	11 Cal.	
23	C	10 Cal.	
24	D	9 Cal.	
25	E	8 Cal.	
26	F	7 Cal.	
27	G	6 Cal.	
28	A	5 Cal.	
29	B	4 Cal.	<i>K. CHARLES II. Rest.</i>
30	C	3 Cal.	
31	D	Pr. Cal.	

JUNE, XXX Days.

1	E	Cal.	
2	F	4 Non.	
3	G	3 Non.	
4	A	Pr. Non.	K. GEORGE III. b.
5	B	Non.	
6	C	8 Id.	
7	D	7 Id.	
8	E	6 Id.	
9	F	5 Id.	
10	G	4 Id.	
11	A	3 Id.	St. Barnabas, A. and M.
12	B	Pr. Id.	
13	C	Id.	
14	D	18 Cal. Jul.	
15	E	17 Cal.	
16	F	16 Cal.	
17	G	15 Cal.	
18	A	14 Cal.	
19	B	13 Cal.	
20	C	12 Cal.	
21	D	11 Cal.	S. Solstice. Sun enters
22	E	10 Cal.	Cancer.
23	F	9 Cal.	
24	G	8 Cal.	Nativ. of St. John, Bapt.
25	A	7 Cal.	
26	B	6 Cal.	
27	C	5 Cal.	
28	D	4 Cal.	
29	E	3 Cal.	St. Peter, Ap. and M.
30	F	Pr. Cal.	

JULY, XXXI Days.

1	G	Cal.	
2	A	6 Non.	
3	B	5 Non.	
4	C	4 Non.	
5	D	3 Non.	
6	E	Pr. Non.	
7	F	Non.	
8	G	8 Id.	
9	A	7 Id.	
10	B	6 Id.	
11	C	5 Id.	
12	D	4 Id.	
13	E	3 Id.	
14	F	Pr. Id.	
15	G	Id.	Swithin, b.
16	A	17 Cal. Aug.	
17	B	16 Cal.	
18	C	15 Cal.	
19	D	14 Cal.	
20	E	13 Cal.	
21	F	12 Cal.	
22	G	11 Cal.	Sun enters <i>Leo</i> .
23	A	10 Cal.	
24	B	9 Cal.	
25	C	8 Cal.	<i>St. James, A. and M.</i>
26	D	7 Cal.	
27	E	6 Cal.	
28	F	5 Cal.	
29	G	4 Cal.	
30	A	3 Cal.	
31	B	Pr. Cal.	

AUGUST, XXXI Days.

1	C	Cal.	<i>Lammas Day.</i>
2	D	4 Non.	
3	E	3 Non.	
4	F	Pr. Non.	
5	G	Non.	
6	A	8 Id.	
7	B	7 Id.	
8	C	6 Id.	
9	D	5 Id.	
10	E	4 Id.	
11	F	3 Id.	
12	G	Pr. Id.	<i>GEORGE, P. REG. b.</i>
13	A	Id.	
14	B	19 Cal. Sept.	
15	C	18 Cal.	
16	D	17 Cal.	
17	E	16 Cal.	
18	F	15 Cal.	
19	G	14 Cal.	
20	A	13 Cal.	
21	B	12 Cal.	
22	C	11 Cal.	<i>Sun enters Virgo.</i>
23	D	10 Cal.	
24	E	9 Cal.	<i>St. Bartholomew.</i>
25	F	8 Cal.	
26	G	7 Cal.	
27	A	6 Cal.	
28	B	5 Cal.	
29	C	4 Cal.	
30	D	3 Cal.	
31	E	Pr. Cal.	

SEPTEMBER, XXX Days.

1	F	Cal.	
2	G	4 Non.	
3	A	3 Non.	
4	B	Pr. Non.	
5	C	Non.	
6	D	8 Id.	
7	E	7 Id.	
8	F	6 Id.	
9	G	5 Id.	
10	A	4 Id.	
11	B	3 Id.	
12	C	Pr. Id.	
13	D	Id.	
14	E	18 Cal. Oct.	
15	F	17 Cal.	
16	G	16 Cal.	
17	A	15 Cal.	
18	B	14 Cal.	
19	C	13 Cal.	
20	D	12 Cal.	
21	E	11 Cal.	<i>St. Matthew.</i>
22	F	10 Cal.	
23	G	9 Cal.	<i>A. Equinox. Sun</i>
24	A	8 Cal.	<i>enters Libra.</i>
25	B	7 Cal.	
26	C	6 Cal.	
27	D	5 Cal.	
28	E	4 Cal.	
29	F	3 Cal.	<i>St. Michael.</i>
30	G	Pr. Cal.	

OCTOBER, XXXI Days.

1	A	Cal.	
2	B	6 Non.	
3	C	5 Non.	
4	D	4 Non.	
5	E	3 Non.	
6	F	Pr. Non.	
7	G	Non.	
8	A	8 Id.	
9	B	7 Id.	
10	C	6 Id.	
11	D	5 Id.	
12	E	4 Id.	
13	F	3 Id.	
14	G	Pr. Id.	
15	A	Id.	
16	B	17 Cal. Nov.	
17	C	16 Cal.	
18	D	15 Cal.	<i>St. Luke, the Evang.</i>
19	E	14 Cal.	
20	F	13 Cal.	
21	G	12 Cal.	
22	A	11 Cal.	
23	B	10 Cal.	Sun enters <i>Scorpio</i> .
24	C	9 Cal.	
25	D	8 Cal.	
26	E	7 Cal.	
27	F	6 Cal.	
28	G	5 Cal.	<i>St. Simon and St. Jude.</i>
29	A	4 Cal.	
30	B	3 Cal.	
31	C	Pr. Cal.	

NOVEMBER, XXX Days.

1	D	Cal.	<i>All Saints' Day.</i>
2	E	4 Non.	
3	F	3 Non.	
4	G	Pr. Non.	
5	A	Non.	<i>Papists' Conspiracy.</i>
6	B	8 Id.	
7	C	7 Id.	
8	D	6 Id.	
9	E	5 Id.	
10	F	4 Id.	
11	G	3 Id.	
12	A	Pr. Id.	
13	B	Id.	
14	C	18 Cal. Dec.	
15	D	17 Cal.	
16	E	16 Cal.	
17	F	15 Cal.	
18	G	14 Cal.	
19	A	13 Cal.	
20	B	12 Cal.	
21	C	11 Cal.	
22	D	10 Cal.	<i>Sun enters Sagittarius.</i>
23	E	9 Cal.	
24	F	8 Cal.	
25	G	7 Cal.	
26	A	6 Cal.	
27	B	5 Cal.	
28	C	4 Cal.	
29	D	3 Cal.	
30	E	Pr. Cal.	<i>St. Andrew.</i>

DECEMBER, XXXI Days.

1	F	Cal.	
2	G	2 Non.	
3	A	3 Non.	
4	B	Pr. Non.	
5	C	Non.	
6	D	8 Id.	
7	E	7 Id.	
8	F	6 Id.	
9	G	5 Id.	
10	A	4 Id.	
11	B	3 Id.	
12	C	Pr. Id.	
13	D	Id.	
14	E	19 Cal. Jan.	
15	F	18 Cal.	
16	G	17 Cal.	
17	A	16 Cal.	
18	B	15 Cal.	
19	C	14 Cal.	
20	D	13 Cal.	{ <i>St. Thomas, the Apost.</i> <i>W. Solstice.</i> <i>Sun enters Capricorn.</i>
21	E	12 Cal.	
22	F	11 Cal.	
23	G	10 Cal.	
24	A	9 Cal.	
25	B	8 Cal.	CHRISTMAS-DAY. <i>St. Stephen, first M.</i> <i>St. John, Ap. and Ev.</i> <i>Innocents-day.</i>
26	C	7 Cal.	
27	D	6 Cal.	
28	E	5 Cal.	
29	F	4 Cal.	
30	G	3 Cal.	
31	A	Pr. Cal.	

TABLE II.

Showing all the *Moveable Days* of the Year, depending upon
EASTER-DAY.

EASTER DAY.	Sunday Let.	Sundays after Epiphany.	Septuagesima Sunday.	The First Day of Lent.	Rogation Sunday.	Ascens. Day.	Whit Sunday.	Sundays after Trinity.	Adv. Sunday.
Mar. 22	D	1	Jan. 18	Feb. 4	Ap. 26	Ap. 30	May 10	27	Nov. 29
23	E	1	19	5	27	May 1	11	27	30
24	F	1	20	6	28	2	12	27	Dec. 1
25	G	2	21	7	29	3	13	27	2
26	A	2	22	8	30	4	14	27	3
27	B	2	23	9	May 1	5	15	26	Nov. 27
28	C	2	24	10	2	6	16	26	28
29	D	2	25	11	3	7	17	26	29
30	E	2	26	12	4	8	18	26	30
31	F	2	27	13	5	9	19	26	Dec. 1
April 1	G	3	28	14	6	10	20	26	2
2	A	3	29	15	7	11	21	26	3
3	B	3	30	16	8	12	22	25	Nov. 27
4	C	3	31	17	9	13	23	25	28
5	D	3	Feb. 1	18	10	14	24	25	29
6	E	3	2	19	11	15	25	25	30
7	F	3	3	20	12	16	26	25	Dec. 1
8	G	4	4	21	13	17	27	25	2
9	A	4	5	22	14	18	28	25	3
10	B	4	6	23	15	19	29	24	Nov. 27
11	C	4	7	24	16	20	30	24	28
12	D	4	8	25	17	21	31	24	29
13	E	4	9	26	18	22	June 1	24	30
14	F	4	10	27	19	23	2	24	Dec. 1
15	G	5	11	28	20	24	3	24	2
16	A	5	12	Mar. 1	21	25	4	24	3
17	B	5	13	2	22	26	5	23	Nov. 27
18	C	5	14	3	23	27	6	23	28
19	D	5	15	4	24	28	7	23	29
20	E	5	16	5	25	29	8	23	30
21	F	5	17	6	26	30	9	23	Dec. 1
22	G	6	18	7	27	31	10	23	2
23	A	6	19	8	28	June 1	11	23	3
24	B	6	20	9	29	2	12	22	Nov. 27
25	C	6	21	10	30	3	13	22	28

TABLE III.

Showing the Sun's Rising and Setting, every Tenth Day.

			Rises.	Sets.					Rises.	Sets.	
		H. M.	M. H.			H. M.	M. H.				
Jan.	1	8. 5.	5. 4.	V. Equin.		July	1	3. 45.	45. 9.	A. Equin.	
	10	7. 58.	58. 5.				10	3. 52.	52. 9.		
	20	7. 47.	47. 5.				20	4. 2.	2. 8.		
Feb.	1	7. 29.	29. 5.			Aug.	1	4. 19.	19. 8.		
	10	7. 13.	13. 5.				10	4. 34.	34. 8.		
	20	5. 54.	54. 6.				20	4. 52.	52. 8.		
March	1	6. 35.	35. 6.			Sept.	1	5. 14.	14. 7.		
	10	6. 17.	17. 6.				10	5. 32.	32. 7.		
	20	6. 0.	0. 6.				23	6. 0.	0. 6.		
April	1	5. 33.	33. 7.	S. Solst.		Oct.	1	6. 13.	13. 6.	W. Solst.	
	10	5. 16.	16. 7.				10	6. 30.	30. 6.		
	20	4. 57.	57. 8.				20	6. 50.	50. 6.		
May	1	4. 37.	37. 8.			Nov.	1	7. 12.	12. 5.		
	10	4. 22.	22. 8.				10	7. 23.	28. 5.		
	20	4. 7.	7. 8.				20	7. 43.	43. 5.		
June	1	3. 53.	53. 9.			Dec.	1	7. 57.	57. 5.		
	10	3. 46.	46. 9.				10	8. 4.	4. 4.		
	21	3. 43.	43. 9.				21	8. 8.	8. 4.		

N. B. The first columns show the *minutes* (M.) *after* the hour (H.) of sun-rise; the second, the M. *before* the H. of sun-set.



TABLE IV.

A LUNAR TABLE.

THE following Table shows the *New-Moons*, upon a mean calculation, for every month of the year in the recurrent CYCLE of NINETEEN years. It is digested from the ecclesiastical Table of *Epacts*, compared with the two last lunar cycles in the Nautical Almanack, and with the years of the present cycle, of which the present year, 1812, is the 8th year. In order to use it, find the number of the *current year in the lunar cycle*; corresponding to which number, in the same line, are the days of the *New-Moons* for each of the twelve months of the year. To find the *Full-Moon* of any month, reckon 14 days, backward or forward, from the day of the *New-Moon*. The *Epact* of each year is subjoined, which shows the Moon's age at the beginning of that year.

YEARS OF THE LUNAR CYCLE.												
	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
1	1. 30.	28.	30.	28.	27.	26.	25.	24.	23.	22.	21.	20.
2	19.	17.	19.	17.	16.	15.	14.	13.	12.	11.	10.	9.
3	8.	6.	8.	6.	5.	4.	3.	2.	1.	1. 30.	29.	28.
4	27.	25.	27.	25.	24.	23.	22.	21.	20.	19.	18.	17.
5	16.	14.	16.	14.	13.	12.	11.	10.	9.	8.	7.	6.
6	5.	3.	5.	3.	2.	1.	1. 30.	29.	28.	27.	26.	25.
7	24.	22.	24.	22.	21.	20.	19.	18.	17.	16.	15.	14.
8	13.	11.	13.	11.	10.	9.	8.	7.	6.	5.	4.	3.
9	2.	1.	2.	1. 30.	29.	28.	27.	26.	25.	24.	23.	22.
10	21.	19.	21.	19.	18.	17.	16.	15.	14.	13.	12.	11.
11	10.	8.	10.	8.	7.	6.	5.	4.	3.	2.	1.	1. 30.
12	29.	27.	29.	27.	26.	25.	24.	23.	22.	21.	20.	19.
13	18.	16.	18.	16.	15.	14.	13.	12.	11.	10.	9.	8.
14	7.	5.	7.	5.	4.	3.	2.	1.	1. 30.	29.	28.	27.
15	26.	24.	26.	24.	23.	22.	21.	20.	19.	18.	17.	16.
16	15.	13.	15.	13.	12.	11.	10.	9.	8.	7.	6.	5.
17	4.	2.	4.	2.	1.	1. 30.	29.	28.	27.	26.	25.	24.
18	23.	21.	23.	21.	20.	19.	18.	17.	16.	15.	14.	13.
19	12.	10.	12.	10.	9.	8.	7.	6.	5.	4.	3.	2.

2. HISTORICAL CHRONOLOGY.

OF EPOCHAS, AND ERAS.

HISTORICAL CHRONOLOGY, is the science of assigning dates of *time* to the events of *history*.

A DATE, is a relative mark of time, reckoned from some fixed period.

The *period*, from which marks of time referable to events are reckoned, is called an EPOCHA.

The general *reckoning of time* from the epocha, is called the ERA of the epocha. The *date*, is the particular year of the era.

Hence it is manifest, that an *epocha* and an *era* differ from each other in Chronology, as a *point* in Geometry differs from a *line* which is drawn from it. It is therefore surprising, that Hume, Gibbon, and many other eminent authors, should have occasionally confounded the terms epocha and era, by using the latter to signify the former; although the perversion of language is not less, than if they had used the word *line* to signify a *point*: a confusion, less excusable in

professed historians, than in any other class of writers.

Without some *fixed point* of time to reckon from, no distinct notion of time could be attached to any past event; which must be noted, by its relation to that fixed point.

The real use of Historical Chronology, is to *afford a ready apprehension of the DISTANCE of PAST EVENTS from PRESENT TIME.*

In order to which end, nations that have reached a state of civilization, have commonly fixed upon some event in their domestic transactions, from which to reckon the progress of time; making that event the period, or *epocha*, of their *era*, or reckoning of years. This has usually been the earliest period, to which they could refer with any authority, or security.

Of these EPOCHAS, the principal among the ancient heathen nations, were the *three* great epochas,

of {	<i>the</i> OLYMPIADS	776	} years before Christ.
	<i>the</i> BUILDING of ROME . .	753	
	NABONASSAR	747	

The first of these, was adopted by the Greeks;

the second, by the Romans; the third, by the Babylonians.

All time prior to those epochas, (which fall in the middle or end of the EIGHTH CENTURY *before* CHRIST,) was pronounced by VARRO, the great REFORMER of HEATHEN CHRONOLOGY, to be either *fabulous*, or wholly *obscure*; which two characters of time he divided, by the intervening traditional event, of THE FLOOD: an arrangement, in which his penetration and sagacity are as conspicuous above those of all other heathen writers, as his ingenuousness, and the fidelity of his reason, are pre-eminent above those of many who have been denominated Christians.

But the most important, and the most entirely useful, EPOCHA which has yet been found for reckoning time, is that great event, from which the whole CHRISTIAN WORLD now agree in computing time; namely, the BIRTH, or FIRST COMING of our blessed Lord and Saviour JESUS CHRIST: an epocha, which furnishes a *two-fold* era, *retrograde* and *direct*: retrograde, to the creation of the world; and direct, to the end of the world, or to HIS SECOND COMING. This singular and luminous era, forms one continued line of time, from the beginning, to the end, of our

race; receiving and uniting all other eras, Sacred and Profane, and furnishing to the mind *the readiest apprehension possible, of the* DISTANCE *of* PAST events *from* PRESENT TIME: which is the perfection of Historical Chronology.

It is astonishing, that this great epocha did not suggest itself to the Christian church, for forming an era, until about the year of our Lord 526; when DIONYSIUS THE LITTLE, a Scythian monk, had the distinguished merit of first proposing it. It is still more astonishing, that having been once proposed, it was not generally adopted until the beginning of the ninth century, when it was established, under Charlemagne, in THE WESTERN EMPIRE.

There is, however, a slight difference of 4 years, between the *true* epocha of our Lord's birth, and that assumed in the vulgar era; the true epocha having been found, upon examination, to be *four years earlier* than the common reckoning supposes it to be. So that the *true* date for the present year, 1812 of the *vulgar* Christian era, would be 1816.

The computation by Olympiads was continued in Greece until the year 312; when it was superseded, by authority of the Council of Nice, by computations of 15 years, constantly recurring, called the Cycle of the INDICTION: being the term of an

imperial tribute, established by Constantine the Great, and collected every 15 years. This method of computation commenced January 1, A. D. 313.

OF CYCLES, AND PERIODS.

It is important, now, to take a view of two celebrated compound periods of computation, which have been applied to history; namely, the *Victorian*, or *Dionysian Cycle*, of 532 years; and the *Julian Period*, of 7980 years.

A cycle, or period, is a certain space of time, or a revolution of a certain number of years, which being ended it begins anew.

The Victorian or Dionysian Cycle, employed by Victorius Aquitanus, and Dionysius Exiguus, or the Little, in the fifth and sixth centuries, is produced, by multiplying into each other the solar cycle of 28 years*, and the lunar cycle of 19 years†; the heads of which cycles

* P. 243, 5.

† P. 237.

coincide, and begin together, only once in 532 years.

But as this compound cycle must recommence every 532 years, Joseph Scaliger, in order to obtain a period which should be sufficiently capacious to comprehend all historical time, imagined a method of giving extension to the Dionysian Cycle, by multiplying it again by 15; being the quantity of the Cycle of Indiction already mentioned p. 274; so as to involve that cycle in the former, and to *suppose* a cycle of 15 years to have been always running on, with the two cycles of 28 and 19 years. By this means he obtained a period of 7980 years, comprehending *fifteen* Dionysian cycles; which he denominated **THE JULIAN PERIOD**, because he employed the Julian reckoning of years.

Having obtained that period, his next object was to apply it to the *uses of history*. In order to which end, “*ut in usum deducatur*,” as he himself says, he had, first of all, to fix the year of the **BIRTH OF CHRIST** in that period; that is to say, to find the corresponding years of the solar and lunar cycle, and of the supposed cycle of Indiction, when that birth took place. This he found in the year 4713 of his period; when the number of the first cycle

was 9, and of the second 1; which thus became the *historical epocha* for determining the dates of all events. He had next, to compute back the year of *the CREATION of THE WORLD*; which he supposed to have taken place 3949 years before Christ; which year fell in the year 764 of that great period. So that the period has an *imaginary commencement*, 764 years *before the beginning of time*.

Great as is the capacity and convenience of this period, for computing time and giving chronological characters to events, it is nevertheless plainly wanting in that which can alone give solid satisfaction to the reason, viz. a *foundation in FACT*. To use a period commencing *before time*, for the purpose of measuring *the parts of time*, is undeniably perplexing, if not revolting, to the sober judgment; especially, since we are able to find one actually commencing with time, that is, with the original motion of the earth and heavenly bodies; and, in every respect, fruitful of the same real advantages.

It is most reasonable to assume, that the creation commenced with the commencement of a solar and a lunar cycle, or, in other words, with the beginning of a cycle of 532 years. For we know, with full certainty, that the first day of the creation

was the first day of a *week*; because it was the first of a series of seven days, the last of which was the first Sabbath. We have likewise the best moral evidence, from the order established in the celestial machinery for originating and dividing time, joined to a well considered interpretation of the text of the sacred historian, to assume, that on that first day of the first week the TWO GREAT INDEXES OF TIME, the SUN and the MOON, were in conjunction, and did not unfold their relative distinguishing characters until the *eve* of the *fourth day*; according to the common course of nature after a conjunction. Consequently, the first day of the creation would be the first day of a *week*, of a *solar*, and of a *lunar year*; that is, it was the first day of a cycle, of 532 years: *a series of which cycles have continually succeeded to each other, from that first cycle to the present time.* The only question therefore is, *which* of the Dionysian cycles before Christ, are we to assume, for the FIRST CYCLE of the world?

Now we know, that all the principal computations for the epocha of the Creation, fall about the beginning of the FOURTH *millenary*, or FOUR THOUSANDTH YEAR, before CHRIST. The common computation assumes the year 4004; the extreme

computations, are the years 3942, and 4397. The mean computation, of Frank, is the year 4181: Since, then, we have good ground for assuming, that the Creation began *with a Dionysian cycle*; and since the year 4181, before Christ, was actually the beginning of such a cycle, we have good ground for assuming *that year* for the YEAR of the CREATION; for, if we ascend another cycle, of 532 years, we shall go too high, and if we descend 532 years, we shall go too low.

As, therefore, we know, that (according to the vulgar Christian era) Christ was born in the 457th year of a Dionysian cycle, whose number for the solar cycle was 9, and for the lunar cycle 1, we easily find, that the year 4181 before Christ was the beginning of *the eighth* Dionysian cycle, reckoned backward; or, that Christ was born in the 457th year of THE EIGHTH Dionysian cycle, from the Creation. We are, now, in the *twelfth* cycle from the same original point, and in the 141st year of that cycle; which began A. D. 1671, and will end A. D. 2203; having still 391 years to run.

But, since no one who has well weighed and considered the sacred prophecies, and the answering events of the world, will entertain a prospect of another such cycle to follow the present one; nor,

indeed, will conceive a belief, that this present cycle will reach a *natural* termination; we may reasonably and contentedly close our view of TIME, with THIS PRESENT TWELFTH CYCLE; and thereby obtain a period, sufficiently productive to answer all the purposes of the Julian period; with the additional advantage, of having an *epocha in time* for its commencement. We have, therefore, only to take 12 Dionysian cycles, instead of 15 with Scaliger; and to multiply 532 by 12, instead of by 15; which will give us *a PERIOD of 6384 years*; constituting a TEMPORAL PERIOD, or *period of universal time*, beginning with the first movement of the celestial bodies, and first day of the week, in the year 4181 years before CHRIST; and extending forward, *three hundred and ninety-one* years beyond the present time.

This period, comprehending the *solar* and *lunar* cycles, and an artificial *duodecimal* (instead of Scaliger's *quindecimal*) cycle, multiplied into each other, contains in itself all the important characters of time that can be supplied by the Julian period; substituting only the number 12, for 15. Thus, as the characters of each year of the Julian period are found, by dividing by 28 for the *solar* cycle, by 19 for the *lunar* cycle, and by 15 for the

artificial cycle; so also here, by dividing any year of this temporal period by 28, by 19, and by 12, the distinguishing character of each year will equally be found.

The cycle of Indiction itself is of no concern to history until after the year A. D. 312, when it first commenced. By deducting 312 from any subsequent year of the Christian era, and dividing the sum by 15, we can at all times find the year of the Indiction, if required, without having recourse to the Julian period; the remainder, being the year of the Indiction, and the quotient, the number of cycles.

The following scheme will show the progress of this great temporal period, through all its twelve cycles, and also its correspondence with the years before and after Christ; conveying a distinct notion of the ENTIRENESS OF TIME, so far as we are able to contemplate it, with any accuracy of measure, or any manifest relation to the *ratio*, and *indexes* of TIME: which, as we have already seen, signifies nothing else, but THE DURATION of the EARTH and HEAVENLY BODIES.

**SCHEME OF THE TEMPORAL PERIOD,
COMPRISING TWELVE DIONYSIAN CYCLES OF 532 YEARS.**

No. of the CYCLE	Years of the Cycle.	Yrs before CHRIST.	
1.	1. 532	4181 3649	THE CREATION.
2.	1064	3117	
3.	1596	2585	
4.	2128	2053	The FLOOD.
5.	2660	1521	
6.	3192	989	
7.	3724	457	
8.	(4181) 4256	A. D. 1 75	CHRIST BORN, in the 457th year of the 8th Dionysian Cycle.
9.	4788	607	
10.	5320	1139	
11.	5852	1671	
12.	(5993) (6000) 6384	1812 1819 2203	The PRESENT YEAR, 141st of the 12th Dionysian Cycle.--Remain 391 years.

The Tables which now follow, contain:

FIRST; a *General* Chronological View of History, ancient and modern, to the present time, divided into its TWELVE PRIMARY PERIODS: for an explanation of which, the reader is referred to "A CHRISTIAN'S SURVEY," &c.; in which work, the grounds of those *twelve divisions* are distinctly exposed.

SECONDLY; a more *particular* chronological view of the contents of each of those twelve divisions of History; in which, some of the leading events of each are inserted, so as to form a connected chain of incidents down to our own time.

The chronology of Sir Isaac Newton is generally followed, in the early events of heathen history; which, considered as *a system*, is, without comparison, the most sagacious, best considered, and best supported, of any that have yet been given to the world.

As the heathen computations fail, upon Varro's acknowledgment, before the first Olympiad, the traditional events of those first ages, which he calls *Obscure*, and *Fabulous*, can only be reconciled to history, by the aid of the Sacred Chronology.

In contemplating the *remote events* of ancient

history, it is requisite always to keep in our mind this truth, that *minute exactness* in point of historical dates is unattainable; and to remember, according to the wise caution expressed by Sir William Jones, “that whoever, in those early ages, expects a certain epocha, unqualified with *about* or *nearly*, will be greatly disappointed.”

N. B. It is necessary to observe here, (what has been omitted to be noticed in its proper place,) that the *Roman Calendar* is annexed to *our Civil Calendar* in the foregoing pages, for the purpose of showing their correspondence.

A General Chronological View of the primary
Periods of History, Ancient and Modern, to the
present Time: Followed by a more particular
View of the same Periods.

A

GENERAL VIEW

OF

ANCIENT HISTORY.

SACRED.	Years B. C.	Years B. C.	PROFANE.
THE CREATION.	about 4001 or (4181)		OBSCURITY.
1st Period.	2348	
THE FLOOD.			The Flood.
2d Period.	1921		
CALL OF ABRAHAM.			FABLE.
3d Period.	1491		
THE EXODUS and LAW.			
4th Period.	1095		
HEBREW MONARCHY begun			
5th Period.		about 750 Infancy of the Chaldaean Power
HEB. MONARCHY dissolved.	605	606 BABYL. or CHALD. EMPIRE.
6th Period.			1st Period.
RETURN from Captivity.	535	538	PERSIAN EMPIRE.
7th Period.		331	2d Period.
			MACEDONIAN EMPIRE.
			3d Period.
THE BIRTH OF CHRIST.	0	31	THE ROMAN EMPIRE.
(Modern History Commences.)			(Modern History Commences.)

A

GENERAL VIEW

OF

MODERN HISTORY.

RELIGIOUS.	A. D.	A. D.	SECULAR.
BIRTH OF OUR LORD JESUS CHRIST.	0	0	ROMAN EMPIRE; AUGUSTUS CÆSAR.
<i>1st Period.</i>			<i>1st Period.</i>
EXTINCTION OF PAGANISM.	395	395	GREEK HEAD OF ROMAN EMPIRE.
<i>2d Period.</i>			<i>2d Period.</i>
RISE OF PONTIFICAL POWER.	800	800	FRANKISH HEAD OF ROMAN EMPIRE.
<i>3d Period.</i>			<i>3d Period.</i>
FOUNDATION OF PAPAL SOVEREIGNTY.	{ 962 995	962	GERMANIC HEAD OF ROMAN EMPIRE.
<i>4th Period.</i>			<i>4th Period.</i>
REVIVAL OF LEARNING, AND REFORMATION.	{ 1453 1519	1453	EXTINCTION OF GREEK HEAD.
<i>5th Period.</i>			<i>5th Period.</i>
EXTINCTION OF PAPAL SOVEREIGNTY. (The French Empire.)	1810	1806	FALL AND EXTINCTION OF GERMANIC HEAD. (The French Empire.)

Years before CHRIST.	<div>ANCIENT HISTORY.</div> <div>1st PERIOD. SACRED.</div>
about 4000 or 4181	<div>THE CREATION OF THE WORLD.</div> <div>ADAM and EVE created :—The seventh day distinguished by God :—The marriage bond established :—Paradise :—Forfeiture.</div>
	A SAVIOUR promised.
	Cain—Abel.
	Seth.
	Enos.
	Cainan.
	Mahalaleel.
	Jared.
3000	Enoch, prophecies :—foretels the majesty of God's final judgment :—is taken up into Heaven.
	Methusaleh.
	Lamech.
	NOAH.
	Shem—Ham—Japhet.
	Universal depravity of mankind :—The Flood foretold.
2469	One hundred and twenty years of warning given of the impending catastrophe.
	The Ark built.
2348	THE FLOOD.

OBSCURITY.

PROFANE.

FORMATION OF THE WORLD.

*The Golden Age. (Ovid.)**The Iron race. (Ovid.)*

THE FLOOD.

Years before CHRIST.	ANCIENT HISTORY.		SACRED.
	2d PERIOD.		
about	THE FLOOD.		
2348	NOAH and his family descend from the Ark upon Ararat, a mountain in Armenia:—The Rainbow made the Divine pledge, that the earth should not be again destroyed by <i>Water</i> : (being reserved for a final catastrophe by <i>Fire</i> .)—Noah plants the Vine.—He imparts his knowledge to the new race.—His family multiplies in Armenia.		
2234	First migration of the new race, to the plain of Shinaar, between Euphrates and Tigris:—They prepare to build the Tower of Babel, for a mark and centre to prevent their dispersion:—The miraculous multiplication of languages, and providential dispersion of the heads of future nations to their destined seats, are the consequences of that attempt.		
	The descendants of		
	Japhet.	Ham.	Shem.
	People Asia Minor, Greece, and the adjoining parts of Europe.	People the West of Asia, Egypt, and Africa.	People Asia, east, north, and south of the Tigris.
2188	MIZRAIM founds a sovereignty in Egypt:—Nimrod in Shinaar:—Assur on the east bank of the Tigris:—Arphaxad settles in Chaldæa, or <i>Chaldia</i> , by Armenia.		
2126	Terah.		
1996	ABRAHAM. } SARAH. }		
1921	CALL OF ABRAHAM.		

FABLE.

PROFANE.

THE FLOOD.

Deucalion and Pyrrha.—Xisuthrus. }
Dionysius I. or Bacchus I.—Silenus. }
 (Ovid. Diod. Sic. Virgil, Ecl. 6.)

The Giants pile up the mountains to assail Heaven.
 (Passim.)

*The progenitors of a people of Asia Minor suddenly lose
 their primitive language, and acquire a new one.*
 (Arrian, Exped. Alex.)

Japetus, regarded by the Greeks as the father of mankind.
 (Passim.)

FIRST EGYPTIAN MONARCHY.

Menes.

Years before CHRIST.	<div data-bbox="442 168 812 204">ANCIENT HISTORY.</div> <div data-bbox="236 206 403 238">3d PERIOD.</div> <div data-bbox="898 213 1025 238">SACRED.</div>
about 1927	<div data-bbox="474 302 787 335">CALL OF ABRAHAM.</div>
	<p data-bbox="239 369 1025 439">ABRAHAM leaves Chaldæa to proceed to Cainaan. A famine; he goes into Egypt.</p>
	<p data-bbox="239 501 1025 571">THE MESSIAH promised:—Ishmael born:—Circumcision first established.</p>
1902	<p data-bbox="239 634 407 666">Isaac born.</p>
1842	<p data-bbox="239 715 484 747">Jacob, or Israel.</p>
1712	<p data-bbox="239 795 1011 835">General Famine:—Nations resort to Egypt for corn.</p> <p data-bbox="239 878 643 917">Joseph, governor of Egypt.</p>
1491	<p data-bbox="239 962 1025 1091">Moses:—commissioned by God to liberate the Hebrews:—Plagues miraculously inflicted upon Egypt, and upon all the objects of its superstitious reverence.</p> <p data-bbox="239 1141 1025 1245">The PASSOVER instituted:—Many of the Egyptians, instructed by their recent experience, receive lasting impressions of the Hebrew rites and religion.</p> <p data-bbox="239 1290 1025 1424">The EXODUS, or departure out of Egypt:—The King of Egypt pursues the Hebrew people:—The passage of the Red Sea:—Annihilation of the Egyptian sovereign, his chief officers, and army.</p> <p data-bbox="239 1469 1025 1539">The kingdom is laid open to the invasion of the neighbours.</p>
	<p data-bbox="342 1584 917 1618">Moses receives from God the Tables of</p> <p data-bbox="557 1634 727 1666">THE LAW.</p>

FABLE.

PROFANE.

FIRST EGYPTIAN MONARCHY.

General Famine:—Nations resort to Egypt for corn:—
(Diod. Sic.)

The Red Sea dry:—(Diod. Sic.)

End of the FIRST EGYPTIAN MONARCHY.

The Arabians invade Egypt, and take possession of the country.

THE SHEPHERD KINGS.

Years before CHRIST.	ANCIENT HISTORY. 4th PERIOD.	SACRED.
about 1491	THE LAW.	
	The Hebrews journey in the Wilderness 40 years : —their progress alarms many of the adjoining nations.	
1490	The Hebrews are miraculously fed with quails.	
1451	Balaam prophesies of THE MESSIAH.	
	Moses dies.	
	Joshua conducts the Hebrews into Canaan.	
1445	Canaan conquered :— The Hebrew nation esta- blished.	
1413	Government of the Judges.	
	The Hebrews subdued by the King of Mesopotamia.	
	They are delivered.	
1245	Gideon.	
1137	Jephthah.	
1137	Samson, eminent for strength and heroic achieve- ment :—Kills the lion :—Carries away the gates of Gaza, and pulls down the pillars of the Philistines.	
1094	Samuel.	
1079	Saul.	
	Commencement of THE HEBREW MONARCHY.	

FABLE.

PROFANE.

The Phœnicians migrate from the Red Sea to Palestine.
(Herodotus.)

Heracles, or Hercules, is miraculously fed with quails.*
(Athenæus, ix. c. 2.)

*Heracles, is renowned for strength:—Kills the lion:—
Carries away the pillars. (Passim.)*

* The word **הרכל**, *Heracł*, is used as synonymous with **כנע**, *Canaanite*, and is applied, generally, to the inhabitants of that country; from whence the fabulous character seems to have been derived.

Years before CHRIST.	ANCIENT HISTORY. 5th PERIOD.	SACRED.
about	THE HEBREW MONARCHY ESTABLISHED.	
1079	Saul, the first King.	
1059	DAVID, King :—He prophesies of the Messiah's humiliation, and final glory.	
1048	Hiram, King of Tyre.	
1019	Solomon, King: Builds the Temple. Allies himself with the King of Egypt.	
980	The Hebrew kingdom divided : Rehoboam, King of Judah. } Jeroboam, King of Israel. }	
974	Sisac, King of Egypt, enters Asia, and reduces Judah.	
901	Elijah, or Elias :—is taken up into Heaven.	
806	Jonah :—is sent to the King of <i>Ninya</i> , (or Nineveh) :—Swallowed by a fish.	
800	Babylon founded by the King of <i>Ninya</i> , or Assyria.	
780	Isaiah—Joel—Hosea—Amos—prophecy.	
770	Pul, King of Assyria, first penetrates into Israel.	
724	Hezekiah, King of Judah.	
720	The kingdom of Israel is extinguished by the King of Assyria.	
715	Sennacherib, miraculously expelled from Judæa. Obadiah, Micah, and Nahum, prophecy.	
674	Assarhaddon :—The kingdom of Assyria subverted by the Medes, and the rising power of Babylon.	
606	Jeremiah foretells the Great Captivity, and Restoration, of the Jews ; and the destruction of Babylon. Ezekiel prophesies of the Restoration of the Jews.	
588	Nebuchadnezzar, the Great, takes Jerusalem, and carries Zedekiah, the last Hebrew King, captive to Babylon.	
	HEBREW MONARCHY DISSOLVED.	

Years before CHRIST.	FABLE.	PROFANE.
about		
974	<i>Sesostris, conquers the Arabian Kings of Egypt, and takes possession of the country:—He invades Asia and Thrace: and plants Colonies on the eastern coast of the Euxine, or Black Sea. (Herodotus.)</i>	
	<i>Heracles, three days in a whale. (Lycophron, l. 33. et Schol.)</i>	
900	<i>The Siege of Troy:—Carthage built—Æneas.</i>	
850	<i>Hesiod—Homer.</i>	
800	<i>Semiramis.</i>	
	<p style="text-align: center;">ANCIENT HISTORY.</p> <p>1st PERIOD. PROFANE.</p>	
776	<i>The era of THE OLYMPIADS commences.</i>	
753	<i>The era of ROME commences. Romulus.</i>	
747	<i>The era of NABONASSAR commences.</i>	
	<i>710. Numa.</i>	
	<i>672. Tullus Hostilius.</i>	
	<i>640. Ancus Martius.</i>	
	<i>616. Tarquinius Priscus.</i>	
	<i>Senacherib, King of Assyria. (Herodotus.)</i>	
	<i>Psammeticus, King of Egypt.</i>	
	1. THE BABYLONIAN EMPIRE.	
609	<i>Necos, or Pharaoh Necho, King of Egypt.</i>	
606	<i>NEBUCHADNEZZAR begins his reign in Babylon.</i>	
595	<i>Apries, or Pharaoh Hophra, King of Egypt:—Is defeated by the Babylonians, or Chaldæans.</i>	

Years before CHRIST.	<div>ANCIENT HISTORY.</div> <div>6th PERIOD.</div> <div>SACRED.</div>
about	THE HEBREW MONARCHY DISSOLVED.
588	NEBUCHADNEZZAR THE GREAT.
555	Daniel—foretells the succession and fall, of the FOUR GREAT and LAST EMPIRES of the earth: viz. <div data-bbox="370 722 802 910"> <div>The Empires of</div> <div> <div>BABYLON.</div> <div>PERSIA.</div> <div>MACEDON.</div> <div>ROME.</div> </div> </div>
538	Evil-Merodach, or Belshazzar, succeeds to his father Nebuchadnezzar:—last King of Babylon. Babylon is taken by the Medes and Persians, under Cyrus, as foretold by the prophets Isaiah and Jeremiah.—Darius, the Mede, is made Vice-roy of Babylon. Daniel discerns the arrival of the period, foreshown for the termination of the Captivity.
536	CYRUS, King of Persia, issues his royal decree for rebuilding the Temple of Jerusalem, and for the return of the Jews to their own land.
	THE RETURN OF THE JEWS FROM THE CAPTIVITY.

Years before CHRIST.	<div>ANCIENT HISTORY.</div> <div>1st PERIOD. PROFANE.</div>
	<div>I. THE BABYLONIAN EMPIRE.</div> <div>588 Nebuchadnezzar, called Labynites I. by Herodotus.</div> <div>570 Amasis, King of Egypt.—Servius Tullius, 6th King of Rome, reigns 44 years.</div> <div>566 Pisistratus, Tyrant of Athens.</div> <div>564 Phalaris, Tyrant of Sicily.</div> <div>562 Cræsus, King of Lydia.—Solon, Legislator of Athens.</div> <div>560 Cyrus, King of Persia and Media.</div> <div>554 Anacharsis, the Scythian Traveller, returns home from Greece.</div> <div>551 Confucius, the Chinese Philosopher, born.</div> <div>548 Cyrus conquers Lydia, and all Asia Minor.</div> <div>544 Pherecydes the Syrian, Preceptor of Pythagoras.</div> <div>Labynites II. last King of Babylon.</div> <div>Cyrus conquers the Babylonians, and puts an end to,</div> <div>THE CHALDÆAN, or BABYLONIAN EMPIRE.</div> <div>II. THE PERSIAN EMPIRE.</div>

Years before CHRIST.	ANCIENT HISTORY. 7th PERIOD.	SACRED.
	RETURN OF THE JEWS FROM THE CAPTIVITY.	
536	Zerubbabel, and Joshua, the High Priest, conduct the Jews to Palestine:—they begin to restore the Temple.	
521	Haggai and Zechariah prophesy.	
458	Ezra.	
445	Nehemiah:—Malachi, the last prophet, foretells the appearing of the MESSIAH in the New Temple.	
332	Alexander, King of Macedon, enters Syria:—receives the submission of the Jews.—Dies, 324.	
312	Seleucus Nicanor renders himself master of Babylon, and King of Syria:—Beginning of the <i>Era of the Seleucides</i> .	
	The Hebrew Scriptures translated into Greek.	
170	Jerusalem pillaged, and the nation persecuted, by Antiochus Epiphanes, who defiles the Temple.	
166	Judas Maccabeus, and his family: Their exploits, in resistance of Antiochus.	
	The Jews form alliances with the Romans and Lacedemonians.	
63	Jerusalem is taken by Pompey.—Julius Cæsar is greatly esteemed by the Jews; who incline to regard him as the predicted Founder of the Fourth Empire.	
40	Herod is made King of Judah by the Romans.	
18	Herod rebuilds or embellishes the Temple of Jerusalem.	
1.	John, the Baptist, born, the prophetic Elias, or immediate forerunner of THE MESSIAH:—Judea taxed.	
0	THE BIRTH OF OUR LORD JESUS CHRIST. (<i>Modern History commences.</i>)	

Years
before
CHRIST.

ANCIENT HISTORY.

2d PERIOD.

PROFANE.

II. THE PERSIAN EMPIRE.

- 536 CYRUS, King or Emperor of Persia.—Pythagoras—Anacreon—
 524 Cambyzes.—He conquers Egypt.—Pindar—Æschylus.
 522 Darius, son of Hystaspes.—Harmodius and Aristogiton.
 509 End of Kingly Government in Rome.—Consular Government.
 497 First Dictator appointed.—490. Battle of Marathon.—Miltiades.
 480 Xerxes passes the Hellespont: Wars of the Greeks and Persians.—
 Leonidas—Aristides—Simonides—Democritus.
 442 Herodotus, the most ancient surviving Heathen Historian.
 431 The Peloponnesian War: it lasts 23 years.—Pericles.
 424 Darius Nothus, or Ochus, King of Persia.—Alcibiades.
 Socrates—Euripides—Sophocles—Hippocrates—Thucydides.
 405 Artaxerxes Mnemon, King of Persia.—Cyrus the Younger.
 Plato—Xenophon—Aristophanes—Critias—Æschines—Phædo—
 Crito—Ctesias.
 387 The Gauls, under Brennus, besiege Rome.—Camillus, Dictator.
 378 Beginning of the intestine Wars in Greece.—Epaminondas.
 350 Philip, King of Macedon.—Demosthenes—Aristotle.
 346 Philip is admitted into the Amphyctionic Council: His ascendancy
 in Greece.—Menander—Philemon.
 336 Philip is killed by Pausanias: Is succeeded by his son, Alexander.
 DARIUS CODOMANUS, the LAST King of PERSIA, succeeds to Artax.
 Ochus, son of Mnemon.

III. THE MACEDONIAN EMPIRE.

3d PERIOD.

PROFANE.

- 333 ALEXANDER, THE GREAT, conquers Persia, and subverts its empire.
 Spreads the arms and language of Greece in Asia.
 324 Dies at Babylon.—Ptolemy I. son of Lagus, King of Egypt.
 Zeno—Euclid—Berosus—Manetho—Epicurus—Lycophron.
 264 1st Punic War; lasts 23 years.—Apoll. Rhodius—Theocritus.
 218 2d Punic War; 17 yrs. Hannibal.—Archimedes—Ennius—Plautus.
 149 3d Punic War; 3 years. Carthage destroyed by Scipio.—170. Terence.
 111 Jugurthan War.—Metellus—Marius.
 70 Terentius Varro, the most learned of the Romans, reforms the
 Heathen Chronology.
 60 The first Triumvirate; Julius Cæsar, Pompey, and Crassus.—Cato.
 50 Cicero—Sallust—Virgil—Tibullus—Diodorus Sic.—Lucretius.
 54 Julius Cæsar conquers Gaul—invades Britain: 49. His Civil War
 with Pompey.
 46 He reforms the Calendar: the *Julian era* begins.—Horace—Livy—
 43 He is murdered, March 15.—Octavius succeeds to his power.
 2d Triumvirate—Propertius—Manilius—Ovid—Hyginus.
 A most splendid COMET appeared, in the month of SEPTEMBER,
 under the *seven conspicuous stars* of the GREAT BEAR; to
 which a temple was raised in Rome.—(Pliny.)
 31 The Battle of ACTIUM: Octavius, now AUGUSTUS, sole EMPEROR of
 the Greek and Roman World.
 1. He taxes the whole empire.

IV. THE ROMAN EMPIRE.

(Modern History commences.)

Years after CHRIST.	MODERN HISTORY.	RELIGIOUS.
	1st PERIOD.	
1.	BIRTH, OR FIRST ADVENT, OF OUR LORD JESUS CHRIST.	
30	Jesus Christ enters upon His public ministry: is Baptized. Appoints his Twelve Apostles.	
33	The fourth Passover celebrated by Christ:—He institutes the commemorative rite of his Last Supper.—His Crucifixion, Resurrection, and Ascension.—The descent of the H. Spirit.—St. Stephen—St. Paul Converted. Apostolic Fathers; Clement, Barnabas, Hermas.	
64	First Persecution, under Nero. St. Peter and St. Paul suffer martyrdom.	
70	Jerusalem destroyed, according to the prediction of our Lord.	
93	Second Persecution, under Domitian.—St. John, the Evangelist, exiled to Patmos.	
96	St. John is shown the Vision, of the SEVEN IMPERIAL HEADS, succeeded finally by an <i>Imperial Carcase</i> , of great, but transient, power.	
107	Third Persecution, under Trajan.—St. Ignatius, Mart.	
130	Aquila, a Christian convert from Judaism, translates the Old Testament into Greek.—As does Theodotion, in 176.	
164	Fourth Persecution, under Marcus Aurelius.	
166	St. Polycarp—167. St. Justin—suffer martyrdom.	
178	Irenæus, Bishop of Lyons.—Heresy of Montanus.	
196	Controversy, for fixing the day of Easter to Sunday.	
202	Fifth Persecution, under Severus.—Clemens Alex.—Tertullian.	
235	Sixth Persecution, under Maximin.—Julius Africanus.	
250	Seventh Persecution, under Decius.—Origen—Cyprian.	
257	Eighth Persecution, under Valerian.—Heresy of Sabellius.	
272	Ninth Persecution, under Aurelian.—Heresy of Manes.	
284	Commencement of the Era of Dioclesian, or of the <i>Martyrs</i> .—Arnobius. Many distinguished Romans are converted about this time.	
	Origin of the Monastic life: a devotional retirement from persecution, and the distractions of the Empire. St. Anthony, St. Hilarion, &c.	
	Religious rites multiplied:—Altars used.—Pagan mysteries imitated.	
302	Tenth Persecution, under Dioclesian.—Heresy of Arius.—St. Athanasius.—Lactantius.	
323	Christianity established in the Empire, by Constantine the Great.—Eusebius.	
325	First General Council of Nice: Confirms the primitive Faith, and condemns the errors and innovations of Arius. About this time a mystical reverence began to be paid to the Elements of the Eucharist.—Incense used.—Ecclesiastical orders and ranks are multiplied.—St. Basil—St. Martin.	
380	Saints, Ambrose—Gregory—Augustine—Chrysostom—Paulinus—Jerom.	
390	THE EXTINCTION OF PAGANISM.	

Years after CHRIST.	MODERN HISTORY.	
	1st PERIOD.	SECULAR.
IV. THE ROMAN EMPIRE.		
1.	AUGUSTUS CÆSAR, Emperor.—2. Parthians defeated by Caius Cæsar.	
11.	Augustus associates Tiberius in the Empire.	
14	Augustus dies at Nola, Aug. 19, æt. 76.—Strabo—Phædrus.	
	Tiberius, Emperor.	Val. Max.—Paterculus—Columella.
27	Pontius Pilate made Governor of Judea.—Celsus.	
37	Caius Caligula, Emperor.	
41	Claudius, Emperor.	Philo Judæus—Seneca.
54	Nero, Emperor.	Epictetus—Persius—Q. Curtius—Pliny.
68	Galba, Emperor.	Lucan.
69	Otho, Vitellius, Vespasian, Emps.	Josephus—Silius Ital.
79	Titus, Emperor.	Tacitus—Quintillian.
81	Domitian, Emperor.	Juvenal—Martial.—Statius.
96	Nerva, Emp.	
98	Trajan, Emperor.	Plutarch—Suetonius—Florus.
117	Adrian, Emperor.	Arrian—Aristides.
138	Antoninus, Emperor.	Appian—Aulus Gellius.
161	Marcus Aurelius, L. Verus, Emps.	Lucian—Maxim. Tyr.
180	Commodus, Emperor.	Julius Pollux—Diogenes Laertius.
193	Pertinax, Emperor.	Athenæus—Solinus.
193	Sept. Severus, Emperor.	Plotinus—Oppian.
211	Caracalla, Geta, Emperors.	
218	Heliogabulus, Emperor.	Ulpian—Ælian.
222	Alex. Severus, Emperor.	Dion Cassius—Herodian.
238	Gordian III., Emperor.	Censorinus.
249	Decius, Emperor.	Justin.
284	Dioclesian, Emperor.	Longinus—Porphyry—Stobæus.
306	CONSTANTINE the Great, Emp.—Iamblicus—Jul. Capitolinus—Vo- piscus—Servius—Eutropius.	
328	The seat of Empire removed from Rome to Constantinople.	
363	Julian, Emperor, vainly attempts to rebuild the Temple of Jeru- salem, in defiance of the Prophecy of Christ.	
364	Valentinian and Valens, Emperor; divide the Empire into <i>West</i> and <i>East</i> .	
379	THEODOSIUS THE GREAT, sole Emperor, reigns 16 years. 390. He prohibits the Pagan Religion. The Empire divided between his sons.	
395	HONORIUS, EMP. of the West, or of ROME.	395. ARCADIUS, EMP. FINAL ESTABLISH. OF THE GREEK, or SECOND HEAD OF ROMAN EMP.

Years after CHRIST.	MODERN HISTORY.	RELIGIOUS.
	2d PERIOD.	
	EXTINCTION OF PAGANISM.	
396	St. Augustine, Bishop of Hippo.	
	St. Jerom, translates and expounds the Scriptures at Bethlehem where he died, 420, æt 80.	
398	St. John Chrysostom, Bishop of Constantinople.	
408	1st Siege of Rome by the Goths.—409, 2d Siege.—410, 3d Siege and Sack of Rome by the Goths, who respect the Christian Religion.—Franks and Germans converted.	
	Heresy of Pelagius.—429. Heresy of Nestorius.—Orosius—Sulpitius Severus, Christian Historians.	
440	Leo I. or the Great, Bishop of Rome.—Cyril, Patriarch of Alexandria.—St. Patrick converts the Irish.	
447	Heresy of Eutyches : condemned in the Council of Constantin.	
496	Conversion of Clovis, King of the Franks.	
528	St. Benedict founds the great Monastic Order of the Western Church.	
	The CHRISTIAN ERA first proposed by Dionysius Exiguus, or the Little.	
540	Heresy of the Monothelites.—Female Convents multiply.—Heresy, and Superstition, corrupt the Faith, and cause great disturbances in the Church.—Jornandes—Procopius, Historians.	
590	Gregory, the Great, or I. Bishop of Rome.—Isidorus, of Seville.—Greg. of Tours.	
595	John, Bishop of Constantinople, assumes the title of Universal Bishop; for which he is excommunicated by the Bp. of Rome.	
596	Augustine, a Monk, preaches the Gospel in England :—King Ethelbert converted :—Contest of the Greek and Latin Churches.	
607	Boniface III. Bishop of Rome, obtains the title of Universal Bishop from the Emperor Phocas—Dedicates the Pantheon to All Saints.	
613	Chosroes, K. of Persia, conq. Syria, Palestine, Egypt, and Asia Minor.	
622	MAHOMET.—Beginning of the Mahometan Era of <i>the Hegira</i> .	
635	The Saracens penetrate into Egypt; ravage Palestine, and take Jerusalem.	
643	Omar, Caliph of the Saracens, rebuilds the Temple of Jerusalem for a Mosque; in which he is murdered.	
679	Christianity spreads in Holland and Friesland.	
	In this century divine worship is paid to the Virgin Mary, and Martyrs.—Idoltrous rites adapted to Christian Worship.	
726	Contest between the Greek Emperor and the Bishop of Rome, or Pope, concerning adoration to Images.	
748	The <i>Christian Era</i> begins to be used by writers of Hist.—V. Bede.	
753	Pepin, King of France, gives the Exarchate of Ravenna to the Bishop of Rome, Stephen II.	
	Ceremony of kissing the foot of the Roman Bishop introduced.—Churches raised to Saints.—Masses for the dead.	
796	Leo III.—renounces his allegiance to the Greek Emperor.—Alcuin.—	
800	LEO anoints CHARLEMAGNE Emp. of THE ROMANS, on Christmas-day.	
	THE RISE OF PONTIFICAL POWER.	

MODERN HISTORY.

Years
after
CHRIST.

2d PERIOD.

SECULAR.

FIRST HEAD of ROMAN
EMPIRE.

- 395 HONORIUS, EMP.—Stilico.
406 The Vandals, and other north-
ern nations, enter Gaul.
410 Rome taken by the Goths,
under Alaric.
420 Pharamond, 1st King of the
Franks.
427 The Vandals under Genseric.
449 The Saxons invade Britain.
450 Attila, the Hun, spreads his
armies in the West.
Pr. Arthur opposes the Saxons.

AUGUSTULUS, LAST EMP.
Odoacer, King of the Heruli,
takes possession of Rome
and Ravenna:—First Bar-
barian King of Italy.
EXTINCTION of the FIRST
HEAD of ROMAN EMPIRE.

- 486 Clovis, establishes the French
Monarchy in Gaul.
568 The Lombards wrest a great
part of Italy from the Greek
Emperors, and found a new
kingdom.—Alboin, King of
the Lombards.
590 Pope Gregory the Great saves
Rome from the Lombards.

600

The seventh century is distin-
guished throughout by the
contests of the Greek Em-
perors with the Persians and
Saracens in the East, and
with the Lombards in the
West

- 711 The Saracens overturn the
kingd. of the Goths in Spain.
Prosperity of Spain under the
Saracens, or Moors.
737 Charles Martel defeats the
Saracens in France.
742 Childeric III. last King of
France of the first race.
752 Pepin, declared King by the
States of France.
771 Charlemagne, King of France.
778 Battle of Roncevalle.
300 CHARLEMAGNE founds the 3d
or FRANKISH HEAD of RO-
MAN EMPIRE.

SECOND, or GREEK HEAD of
ROMAN EMPIRE.

- 395 ARCADIUS, EMP.
408 Theodosius II. Emperor.
422 The Huns ravage Thrac.
437 The Theodosian Code pub-
lished.
441 The Huns attack the East. Em-
pire, and occupy Hungary.
450 Marcianus, Emperor.
457 Leo, the Thracian, Emperor.
474 Leo II. Zeno, Emperors.

- 502 The Persian War.
518 Justin I. Emp.—Boethius.
527 JUSTINIAN, Emp.—Belisarius.
529 He publishes his Codex and
Digest.
537 Recovers Rome from the
Goths.
541 Puts an end to the Roman
Consulship.
565 Justin II. Emperor.
568 Exarchs of Ravenna first
created, as Governors of
Italy for the Gr. Emperors.
582 Maurice, Emperor.
590 Chosroes II. King of Persia.

- 602 Phocas, Em. He is put to d. by
610 Heraclius, Emperor.
626 Constantinople delivered from
the Persians.
632 Rise of the Saracen, or Arab,
power in the East.
640 The Saracens burn the cele-
brated Library of Alexan-
dria.
672 The Saracens, having laid
waste a great part of the
Eastern Empire, attack Con-
stantinople, and spread their
arms westward, into Spain.
685 Justinian II. Emperor.

- 725 Leo, the Isaurian, or *Icono-
clast*, Emperor, opposes the
worship of Images, pro-
moted by the Bp. of Rome.
G. Syncellus.
786 Haroun El Raschid, or *the
Just*, Caliph of the Saracens.
He sends magnificent pre-
sents to Charlemagne.

Years after CHRIST.	MODERN HISTORY. 3d PERIOD. RELIGIOUS.
800	THE RISE OF PONTIFICAL POWER.
809	<p>CHARLEMAGNE convokes a Council at Aix-la-Chapelle :—He protects the Church, and exalts the See of Rome.</p> <p>This Imperial reign is not more distinguished by the renewal of the Roman Empire in the West, than by the attention paid to the learning of the age. Charlemagne, by the aid of Alcuin, founds a school at Paris, which is generally resorted to.</p>
831	Theophilus, Gr. Emp. prohibits the worship of Images in his Empire.
845	Rabanus Maurus, Abbot of Fulda, Archbishop of Mentz : a celebrated disciple of Alcuin.
855	<p>At this time, history makes mention of a female having been raised to the papacy, under the name of Pope Joan: the truth of which tradition, though now generally discredited, was nevertheless a subject of active controversy.</p>
863	Photius, the learned Patriarch of Constantinople.
864	Conversion of Russia, and Bulgaria, to the Greek Church.
879	Final separation of the Eastern and Western Churches.
895	<p>Alfred, King of England, founds the University of Oxford: encourages learning, by his own example.</p>
900	<p>In this, and the following century, Christianity is widely spread among the Swedes, Danes, Saxons, Huns, Bohemians, Moravians, Slavonians, Poles, and into India.</p>
	<p>This age is styled the Age of Ignorance ; yet the papal doctrines, of Transubstantiation, the worship of Images, Saints, and the Cross, and the Celibacy of the Clergy, are continually opposed, although maintained by the power of the Popes ; who persecute and condemn all their opponents, as <i>Heretics</i>. The power of the Pontiff progressively increases. In this, and the preceding century, the Decretals are forged, to give authority to the papal usurpations :—The Legends of the Saints are fabricated :—Saints are canonized :—The Festival of the Assumption of the Virgin Mary is introduced, &c.</p>
950	<p>High power acquired by the Monks in England :—</p> <p>Dunstan, Abbot of Glastonbury ; afterwards Archbishop of Canterbury.—Celibacy of the Clergy enforced in England.</p> <p>The influence of the Religious Orders increases.</p> <p>The Emperors are gradually divested of their authority by the Popes.</p>
962	John XII. crowns OTHO, King of Germany, EMPEROR of ROME.
FOUNDATION OF THE PAPAL SOVEREIGNTY.	

Years after CHRIST.	3d PERIOD.	MODERN HISTORY. SECULAR.
	3d, or FRANKISH HEAD of ROMAN EMPIRE.	<i>Continuation of 2d, or GREEK HEAD of ROMAN EMPIRE.</i>
800	CHARLEMAGNE, EMP.—is acknowledged AUGUSTUS by Nicephoras.	800 Irene, Empress.— 802 Nicephoras, Emperor. 816 The Saracens, under Almammon, greatly encourage learning.
814	Charlemagne dies; is succeeded by his son, Lewis, Emperor.	821 Constantinople besieged by the Saracens.
827	Egbert, first King of all England.	829 Theophilus, Emp.
838	The Piets, conquered by Kenneth, King of Scotland.	839 Origin of the Russian Monarchy.
840	Lotharius, Emperor.	842 Michael III. Emperor.
845	The Normans enter France.	867 Basil I. Macedonian Emp. He combats the Saracens in the East, and assists the Emp. Lewis in the West:—Compiles the <i>Basilic</i> Code of Laws.
855	Lewis II. Emperor.	
865	Saracens enter Italy; are repulsed by Lewis.	
867	The Danes invade England. Ethelred, King of England.	
872	Alfred, King of England.	
875	Charles the Bald, Emperor.	886 Leo VI. the Philosopher, Emp.
881	Charles Le Gros, Emperor.—The Western Empire divided into five Kingdoms.	
888	Arnolph, Emperor.	John Malala.
899	Lewis IV. Emperor.	
901	Edward the Elder, K. of E.	
912	The Normans establish themselves in France.	912 Constantine VII. Porphyrogenitus, Emperor. He encourages learning and the arts.
917	The Huns ravage the W. Emp.	919 Romanus I. Emperor.
925	Athelstan, King of England.	
938	Defeats the Scots, Welsh, and Danes.	
	EXTINCTION of the FRANKISH, or 2d HEAD of ROMAN EMPIRE.	936 The Saracen empire divided.
941	Edmund, King of England.	
946	Edred, King of England.	Constantine is poisoned by his son,
955	Edwy, King of England.	959 Romanus II. Emp.—Who is succeeded by his General,
959	Edgar, King of England.	963 Nicephoras II. Emperor.
		970 John Zimisces, Emp. He associates in the empire Basil II. and Constantine IX., sons of Romanus II.
962	OTHO I. or THE GREAT, erects the FOURTH, or GERMANIC HEAD of ROMAN EMPIRE.	

Years
after
CHRIST.

MODERN HISTORY.

4th PERIOD.

RELIGIOUS.

THE FOUNDATION OF THE PAPAL SOVEREIGNTY.

- 962 OTHO, confirms to the See of Rome the donations of Pepin and Charlemagne.
- 996 Concordate between GREGORY V. and OTHO III. uniting the Crowns of ROME and GERMANY for ever.
- 1009 The Saracens ravage Jerusalem.
- 1048 The POPE, now CROWNED for the first time.
- 1053 Schism of the Greek and Latin Churches.—The Pope excommunicates the Patriarch of Constantinople, and the Greeks.—Edward the Confessor, King of England.
- 1073 Hildebrand, Gregory VII., exalts the Papacy above the Empire.
- 1076 Submission of the Emperor, Henry IV., to Gregory.
- 1084 St. Bruno founds the Order of Carthusians.
- 1096 First Cruzade.—Godfrey of Bouillon.—Urban II.
- 1099 Jerusalem taken from the Saracens :—Is erected into a kingdom :—The Order of Knights of St. John of Jerusalem instituted.
- 1100 Incorporation of the University of Paris.
- 1106 Contest in Eng. concerning the Investiture of Bishops.—St. Anselm.
- 1122 First General Lateran Council ; for the Recovery of the Holy Land.
- 1141 Abelard—St. Bernard—Peter Lombard, Master of the Sentences.
- 1147 Second Cruzade.—1164. Council of Clarendon.—Tho. à Becket.
- 1153 Party of the Guelfs and Gibbelines.—Univ. of Cambridge f.
- 1178 The Pope, Alexander III., sends a Legate into Tartary to Prester John.—Benj. of Tudela.—Maimonides.
- 1188 Third Cruzade.—Jerusalem taken by Saladin.
- 1203 Fourth Cruzade.—1204. The Inquisition founded by St. Dominic.
- 1226 Persecution of the Albigenses, or early Reformers.—Univ. of Padua f.
- 1248 The Fifth Cruzade.—St. Lewis departs for the Holy Land.
- 1253 The University of the Sorbonne founded.—Mat. Paris.—Albert M.
- 1256 Thomas Aquinas.—Roger Bacon.
- 1268 Loss of the Holy Land by the Christians.—Antioch taken.
- 1272 Foundation of the Academy of Florence.—Many similar Societies formed about this time.—Raymond Lully.
- 1310 Dante.—1340. Petrarch—Boccacio—Chaucer.
- 1346 Foundation of the Univ. of Valladolid.—1348. Univ. of Prague.
- 1365 Univ. of Vienna and Geneva founded.—87. of Sienna, and Cologne.
- 1362 Wickliff exposes the Church of Rome ; and prepares the Reformation.—His disciples are denominated Lollards, and suffer severe persecution.—He translates the Holy Scriptures into English.
- 1378 } Great Schism of the Western Church ; two Popes claiming the papal
- 1418 } dignity, and being severally abetted by different Powers.
- 1407 } John Huss preaches the Reformation of the Church, in Bohemia
- 1414 } The Council of Constance—condemns the doctrines of Wickliff, John Huss, and Jerom of Prague ; and causes the two latter to be burnt alive.
- 1452 Last Coronation of an Emperor in Rome—Frederick III. Emperor.
- 1480 The Inquisition established in Spain, under Ferdinand and Isabella.
- 1500 The Popes acquire the absolute Dominion of ROME.—Machiavel.
- 1513 LEO X.—Erasmus—F. Ximenes—Poggio—Lewis Vives—Reuchlin, &c.
- 1519 LUTHER, opposes the scandalous abuse of INDULGENCES.

THE REVIVAL OF LETTERS, AND REFORMATION.

MODERN HISTORY.

5th PERIOD.

SECULAR.

FOURTH, or GERMANIC HEAD
of ROMAN EMPIRE.

962 OTHO, EMP. of the ROMANS.
 975 Edward, the Mart. King of E.
 987 Hugh Capet, Kg. of Fr.: found-
 er of the third and last race.
 1002 Henry II. D. of Bavaria, Emp.
 1017 Canute, the Dane, K. of Eng.
 1056 Henry IV. Emperor.
 1066 William, of Normandy, King
 of Eng. conquers Harold.
 1087 William I. King of England.
 Philip I. King of France.
 1100 Henry I. King of England.—
 Lewis VI. le Gros, K. of Fr.
 1106 Henry V. Emperor.
 1135 Stephen, King of England.—
 Lewis VII. King of France.
 1152 Frederick Barbarossa, Emp.
 1154 Henry II. King of England.—
 Phil. Aug. King of France.
 1189 Richard I. King of England.—
 1199 John, Kg. of E.—Magna Charta.
 1216 Henry III. King of England.—
 Lewis VIII. King of France.
 1226 St. Lewis IX. King of France.
 1271 Edward I. King of England.—
 Philip III. IV. Kings of Fr.
 1273 Rodolph, of Hapsburgh, Emp.
 —the first of the Aust. family.
 1282 The Sicilian Vespers.
 1283 Wales conq.—united to Eng.
 1302 The Mariners' Compass inv.
 1307 Edward II. King of England.
 1327 Edward III. King of Eng.—
 28. Phil. de Valois, K. of F.
 1338 Gunpowder invented in Germ.
 1350 Order of the Garter instituted.
 1355 Charles VI. Emp.—Gold. Bull.
 1377 Richard II. King of England.
 1399 Henry IV. Kg. of England.—
 Charles VI. King of France.
 1413 Henry V. King of England.
 1422 Henry VI. King of England.—
 Charles VII. Kg. of France.
 1440 The Art of Printing invented.
 1461 Edward IV. K. of England.—
 Lewis XI. King of France.
 1471 Lorenzo di Medici.
 1483 Edward V. Kg. of England.—
 Richard III. King.
 1485 Henry VII. Kg. of England.—
 Vasco di Gama.—Columbus.

Continuation of 2d or GREEK
HEAD of ROMAN EMPIRE.

979 Suidas.
 1025 Constantine IX. Emperor.
 1026 Romanus III. Argyrus, Emp.
 1034 Michael IV. Emperor.
 1043 Michael V. Emp.—Zoe and
 Theodora.
 1067 Michael VII. Emp.—Eudoxia.
 1081 Alexis Comnenus, Emperor.
 1099 The Cruzaders, having taken
 Jerusalem, make Godfrey K.
 1118 John Comnenus, Emperor.—
 Zonaras.
 1143 Manuel Comn., Emperor.
 1160. John and Js. Tzetzes.
 1180 Alexis II. Emperor.—1179.
 Const. Manasses.
 1185 Isaac Ang. Emp.—1184. Will.
 of Tyre.
 1204 Greek Empire divided with
 the Franks.—Baldwin, 1st
 Fr. Emp.—Theodore Las-
 caris, Gr. Emp.
 1206 Gengis Khan, founds the Mo-
 gul Empire.
 1223 Baldwin II. last Fr. Emp.
 1255 Theodore Lascaris II. Emp.—
 1259 John Lascaris, Emp.
 1260 Michael Paleologus, Emp.
 1282 Andronicus I. Emp.—1284.
 Abulfaragius.
 1299 Ottoman, Founder of the pre-
 sent Turkish Empire.
 1309 The Knights of St. John of
 Jerusalem occupy Rhodes.
 1321 Abulfeda, Prince of Syria, the
 great Arabian Geographer.
 1341 John Paleologus, Emperor.
 1370 The Turks first enter Europe,
 under Amurath I.
 1387 Bajazet, his son invests Con-
 stantinople.
 1391 Manuel Paleol. Emp.
 1402 Tamerlane, the Mogul, defeats
 Bajazet
 1421 Amurath II. invests Constant.
 1444 Scanderbeg, defends Albania.
 1448 CONSTANTINE PALEOLOGUS;
 LAST EMP.
 1453 Constantinople taken by MA-
 HOMET II.
 EXTINCTION of the SECOND, or
 GR. HEAD of ROMAN EMP.

Years
after
CHRIST.

MODERN HISTORY.

5th PERIOD.

RELIGIOUS

1453	THE REVIVAL OF LETTERS, AND REFORMATION.
1519	Luther—Melancthon—Bucer—Zuinglius—Ecolampadius—Calvin, &c.
1529	The name of <i>Protestant</i> , first used in the Diet of Spire.—1530. Confession of Augsburg.—1531. League of Smalkalde.
1535	Order of Jesuits founded, by St. Ignatius Loyala.
1547	The Reformation established in England, under King Edward VI.
1549	The Council of Trent: efforts of the Church of Rome to consolidate its remaining power.—Polyd. Virgil—Copernicus—Jul. Scaliger.
1553	Temporary revival of Popery in England, under Queen Mary.
1558	Final overthrow of Popery in England, under Queen Elizabeth.
	Puritans, or Calvinistic Protestants, first appear in England.
1572	Massacre of Fr. Protestants; St. Barthol.—Heresy of F. & L. Socinus.
1582	Pope Gregory XIII. corrects the CALENDAR.—Joseph Scaliger—Tycho Brahe—Torquatus Tasso.
1590	F. Bacon, Ld. Verulam—Father Paul Sarpi—Thuanus, or de Thou—Casaubon, &c.
1605	Conspiracy of the Popish party in England, Nov. 5—Guido Fawkes.
1612	The Synod of Dort, against Arminius.—Joseph Mede—Buxtorf.
1640	Galileo—Grotius—Des Cartes—Gassendi—Bochart—Br. Walton—Marshall, &c.
1648	The Peace of Westphalia, or Munster, between the Protestant and Roman Catholic States; confirming the privileges of the former.
1649	The Church and State of England subverted.—Milton—Selden.
1660	The Church and State of England restored.—Religion, Learning, and Science, flourish eminently in Brit.—The Royal Society founded.
	Robert Boyle—Isaac Barrow—Bishop Pearson, &c.
1663	The R. Academy of Inscriptions:—1666. The R. Acad. of Sciences: established at Paris.—1681. W. Penn. founds Pennsylvania.
1688	Bishop Burnet—Locke—Archbishop Tillotson—Prideaux—Bossuet—Fenelon—Bishop Sherlock—Bishop Bull—Hyde—Ray—Puffendorf—Herbelot—Bayle, &c.
	Sir Isaac Newton—Leibnitz—Wallis—Halley—Flamstead—Cassini.
	A spirit of sophistry, metaphysical scepticism, and active infidelity, distinguishes the beginning and progress of this century, and prepares the way for the calamities which have so awfully characterised its conclusion.—The names of Addison, Butler, Leland Johnson, Beattie, &c. are consecrated by their opposition to the impieties of Hobbes, Hume, Voltaire, Gibbon, &c.
1752	The Calendar is corrected in England, and the Old, or <i>Julian Style</i> , changed for the <i>Gregorian</i> .
1769	Pope Clement XIV., Ganganelli, suppresses the Order of the Jesuits.
1789	The moral and intellectual disorder of this century at length produces a GENERAL REVOLUTION IN CHRISTENDOM.
	The Gallican Church subverted.—Monastic orders suppressed.—Civil and religious licentiousness, propagated in Europe.—Anc. Crowns and States extinguished.—New Crowns and Kingdoms erected.
1804	Pope PIUS VII. consecrates Napoleon Buonaparte <i>Emperor of France</i> , at Paris; with whom he enters into a Concordate, for regulating the Church of France.
1810	The City and Principality of ROME is annexed by Napoleon to the FRENCH EMPIRE.
	THE EXTINCTION OF THE PAPAL SOVEREIGNTY.
1811	NAPOLÉON, having imprisoned Pope Pius VII., convokes a General Council of the Prelates of his Empire, but is disappointed of his purpose.

Years after CHRIST.	MODERN HISTORY.		SECULAR.
	5th PERIOD.		
1493	CONTINUATION of the FOURTH, or GERMANIC HEAD of RO- MAN EMPIRE.	1453	EXTINCTION of the SECOND, or GREEK HEAD of ROMAN EMPIRE.
1509	Henry VIII. Kg. of England. —Sir Tho. More.—Wolsey.	1522	Soliman II. takes the Isle of Rhodes from the Knights of St. John of Jerusalem; who receive the Island of Malta from the Emperor, Charles V.
1519	Charles V. Emp.—1513. Fran- cis I. King of France.	1571	The Turks take the Island of Cyprus.
1547	Edward VI King of England.		
1553	Mary I. Queen of England.		
1553	Elizabeth, Q. of E.—Spencer.		
1564	Ferdinand I. Emp. Sidney.		
1564	Maximil. II. E. Shakspeare.		
1588	The defeat of the <i>Invincible Armada</i> , of Philip II. King of Spain.— Sir Francis Drake.—1600. East India Company incorporated.		
1589	Henry IV. King of France.—First of the House of Bourbon.—Sully.		
1595	Henry IV. embraces the Romish Faith.—Mayenne—Condé—Coligny.		
1598	The Edict of Nantes, in favour of the Protestants of France.		
1603	James I. King of England and Scotland.—Buckingham—Raleigh.		
1610	Lewis XIII. King of France.—Richelieu.		
1619	Beginning of the 30 Yrs. War, concluded by the Peace of Westphalia.		
1625	Charles I. King of England and Scotland.—Beheaded 1649.—Straf- ford—Archbishop Laud—Falkland—Hampden.		
1643	Lewis XIV. Kg. of Fr.—Mazarin—Turenne.—Edict of Nantes rev.		
1653	(Cromwell.)—Estab. of the Naval pre-em. of Eng. by the victories of		
1658	Leopold I. E. [Blake—Monk—Deane—Penn—Lawson—over the Dutch.		
1660	Charles II. Kg. of Eng. and Scot. restored.—Clarendon—Ormond— Sir W. Temple.		
1685	James II. King of Eng. and Scot.—abdicates the Crown, 1688.		
1688	William III. (P. of Orange) and Mary II. K. and Q. of E.—Ld. Somers.		
1697	Peter the Great, Czar of Moscovy.—Charles XII. King of Sweden.		
1702	Anne, Queen of Great Britain.—Union of England and Scotland.		
1713	The Peace of Utrecht.—Marlborough—Addison.		
1714	George I. Elector of Hanover, Arch-Treasurer of THE ROMAN EM-		
1727	George II. King of Great Britain. [PIRE, ascends the British throne.		
1748	The Peace of Aix la-Chapelle.—Frederic III. King of Prussia.		
1760	GEORGE III. King of Great Britain, &c. begins his long, glorious,		
1763	The Peace of Paris.—1774. Lewis XVI. [and exemplary reign.		
1783	The Peace of Versailles, between Great Britain, France, Spain, Holland, and the United States of America.		
1789	THE REVOLUTION of FRANCE.—Beginning of the miseries of the kingd.		
1792	LEWIS XVI. King of France, his Queen, and Sister, beheaded.—End		
1793	War with the new State of France. [of the ancient Sovereignty.		
1800	Union of Great Britain and Ireland.—Rt. Hon. William Pitt.		
1802	The experimental Peace of Amiens.—Height of the Naval and Asiatic Empire of Great Britain.—Admiral Lord Nelson.		
1803	Failure of that Peace, and renewal of the War.—Malta annexed to the dominions of Great Britain.—1806. Rt. Hon. C. J. Fox.		
1806	FRANCIS II. THE LAST EMP.—FALL and EXTINCTION of the 4th, or GERMANIC HEAD of ROMAN EMPIRE, and title of AUGUSTUS. THE FRENCH EMP.—NAPOLLEON, Emp. and K. of Italy, &c.		
1811	A most splendid COMET appeared, in the m. of SEPT., under the seven conspicuous stars of the GREAT BEAR; singularly answering, in time and configuration, to that seen 43 yrs. bef. the B. of CHRIST.		
1812	H. R. H. GEORGE, PR. REG., assumes the full Sovereignty of this Realm.		

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THE
PROPHECY OF EZEKIEL
CONCERNING
G O G U E,

THE LAST TYRANT OF THE CHURCH,

HIS INVASION OF

R O S,

HIS DISCOMFITURE, AND FINAL FALL;

EXAMINED,

AND

IN PART ILLUSTRATED.



LONDON:

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1814.

“BEHOLD, IT IS COME AND IT IS DONE, SAITH THE
LORD GOD: THIS IS THE DAY WHEREOF I HAVE
SPOKEN!” *Ezek. xxxix. 8.*

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ERRATA.

Page 9, line 19, *for* designed *read* designated.

— 10, — 12, — loosened — loosed.

— 46, — 9, — But, &c. — V. But, &c.

— 63, — 6, — beheld — be held.

PREFACE.

OF the Sacred Prophecies, part relate to the separate concerns of particular nations, and part to the common interests of the whole human race. The latter, which comprise the most momentous of the Prophecies, respect that GREAT RESULT and END of this created world, the intervention and visible revelation of the SON OF GOD, as its Master, and manifested Governor.

These latter Prophecies subdivide themselves into two distinct classes ; viz. those which foretold the *first* appearance of CHRIST upon the earth ; and those which foretell His *second* and final appearing. All of these, besides the general design of opening and instructing the prospects of the generations of men in their order and succession, had always another, and an especial purpose ; that of prepar-

ing the particular generations, which should be contemporary with those two several events, for their final and actual occurrence.

Those prophecies which were ordained to prepare the generation that witnessed our Lord's *first* manifestation, fully answered their appointed end. " For several years before the birth of CHRIST, " (observes Dean Prideaux*,) not only Simeon " and Anna the prophetess, but the whole Jewish " nation, were in earnest expectation of HIS com- " ing, and of the redemption of Israel by HIM. " And this not only the history of the Gospel in " many places tells us, but Josephus, the Jewish " historian, doth also attest the same: for he tells " us, that the expectation which the Jews, for some " years before the destruction of Jerusalem, had " of the arising of a Great King from among them, " who should have the empire of the whole world, " was the true cause which then excited them to

* Connexion of the Old and New Testament, L. ix. P. 2. c. 9.

“ that war against the Romans, in which that city,
“ and the temple in it, were utterly destroyed :
“ and Suetonius saith the same thing. The Pro-
“ phecies of Daniel and other Prophets of the
“ Old Testament having not only spoken of
“ the righteousness, glory, and bliss of the
“ kingdom of the Messiah, but determined His
“ appearance to the very time when it happened,
“ gave just reason for this expectation ; and for
“ EIGHTY YEARS before Christ’s birth, the whole
“ house of Israel were big thereof : for so long
“ Anna the Prophetess, being actuated by it, had
“ attended at the Temple in fasting and prayer to
“ wait His appearance. And, therefore, for so
“ long a time these Prophecies, and the received
“ interpretations of them, being much talked of
“ through all Judea with a view to the speedy
“ completion of them, especially after Pompey
“ had subjected that country to the Roman yoke,
“ the same expectations of their being speedily
“ accomplished, became diffused to all the Jews

“ of the dispersion, wherever they were all the
“ world over ; and great numbers of them being
“ settled at Rome, and in the cities of Greece
“ and the lesser Asia, as well as in other parts
“ of the world, they there frequently spoke among
“ their heathen neighbours of these Prophecies,
“ and the expectations they then had of their speedy
“ completion.—And from hence most of those
“ Prophecies among the heathens, which in the
“ times above mentioned predicted the coming of
“ a GREAT KING *out of JUDEA*, who should in
“ great power and glory reign over the whole
“ world, seem chiefly to have had their original:
“ for this notion the Jews then had of the Messiah,
“ and it still continues among them*.” And we
know that the most pious members of the Hebrew
nation, at the very time when our Lord was born
into the world, were anxiously “*looking for redemp-*

* See Observations, in Illustration of Virgil's Fourth Eclogue,
ch. vii.

“*tion in Jerusalem,*” and “*waiting for the consolation of Israel,*” through the accomplishment of the Prophecies which had foretold his appearance.

“*A long time,*” however, was to elapse between that first appearing of our Lord, to found His Church, and His second and final appearing, to bring it to its conclusion upon Earth; and consequently, between the generation that witnessed the fulfilment of the *first class* of those Prophecies, and the generation which should witness the accomplishment of the *second class*:—between those persons “*whose eyes then saw that salvation**,” and those who should ultimately “*look up, and see their redemption drawing nigh†.*”

This “*long time*” of interval was emphatically declared by our Lord Himself, in a parable admirably calculated to convey to mankind a clear and familiar notion of *the general Scheme and Nature of His NEW DISPENSATION†.* But what was

* Luke, ii. 30.

† Ib. xxi. 28.

‡ Matt. xxv. 19.

signified or implied to us by "*a long time?*" or, how were we to understand the characters of *long* or *short*, with reference to the *duration* of this present dispensation?

To satisfy this most natural and reasonable inquiry, we are supplied with the only rule for judgment which the case can receive; yet it is a rule pregnant with the most weighty instruction: viz. *the entire measure of ONE dispensation of God in the affair of Religion*. By this rule our reason is, not only authorized, but directed to form a *probable*, that is *the best*, judgment, of what is *long*, or *short*, with respect to *the measure of God's dispensations of Religion to man*. The dispensation of the Law, which immediately preceded this under which we now subsist, continued about 1500 years, from first to last; at the conclusion of which measure of time it was pronounced by THE HOLY SPIRIT to be *antiquated, and ending through age**. Since that

* Εν τῷ λέγειν καινὴν, πεπρωταιωκε τὴν πρῶτην* τὸ δὲ παλαιῶμενον καὶ γηρασκον, ἐγγὺς ἀφανισμῷ.—"In pronouncing the latter (dis-

period, the dispensation of the Gospel has subsisted above 1800 years. If, therefore, we had no other indication whereby to form a probable judgment of the *present age* of the *Christian dispensation*, we ought, upon every principle of sound reason and moral evidence, (such as we are enjoined by our Lord always to use,) to entertain a very strong suspicion, that the Christian dispensation must now have lasted nearly the whole compass of time for which it was originally decreed. This, I say, would be the just and unavoidable *hypothesis of reason*, if we exercised the same vigilance and fidelity of reason in matters of revelation, that we use in the affairs of common life. For we are positively put in possession of the rule of time, observed by Almighty God upon a former *parallel occasion*; and, as we have no authority whatever for assuming or supposing that this rule will be

“pensation) *New*, he declared the former to be *Old*; now, “*that which is old and aged, is on the eve of disappearing.*”
Heb. viii. 13.

materially departed from in the occasion which is now before us, the induction which reason is bound to draw is this: *that it is probable a general proportion holds between the two occasions**; and consequently, as the latter has already reached, and somewhat exceeded, the rule or measure of the former, that an increased probability thence arises, that it has advanced exceedingly near to its termination.

But we are not left to the method of *general inference* alone, on this momentous question. The prophecies, which were provided to warn and prepare the generation that should be coetaneous with the conclusion of the Christian dispensation, abound with indications so minute and particular, and so plainly connected in all their course and order, as to show to all Christians of the present day, who apply their attention to the subject with

* This argument I purpose to consider more at large on a future occasion.

a concern and earnestness proportioned to the magnitude of its importance, that events have occurred, *and are now under actual occurrence*, which distinctly testify, that the period of time, in which we are now living, is that of the closing and winding up of this present dispensation. If the Hebrew people were moved by an unceasing and increasing persuasion of the commencement of THE MESSIAH'S kingdom, for eighty years before HE first appeared ; Christians, for more than two centuries past, have been moved by a persuasion equally constant, and as continually increasing, that the period of that MESSIAH'S concealment of HIS DIVINE PERSON from HIS CHURCH, was drawing towards its end ; and that a revolution of the universe, no less than that to be produced by HIS second coming, was impending over the world.

But WE, of this PRESENT GENERATION, have attained a period, when all who proportionately address their minds to the occasion, are compelled

to receive a complete and settled conviction, that this stupendous fact is certified and confirmed, by all the demonstration that can be supplied from the *experimental occurrence of the circumstances divinely foretold* to attest it. The visitations which have befallen most of the principal agencies whose operations fill up the annals of the Christian world, from the time of the general establishment of the Gospel upon the pagan ruins of Rome, have marked out a period of consummation and fulfilment too manifest to be either overlooked or misunderstood. And the *peculiar character* of the circumstances producing and accompanying those visitations, displays so exact and entire a correspondence with the *prophetical notices* imparted ; that it needs only to survey them with alacrity of reason and reverence of faith, to yield ourselves unreservedly to their authority.

To draw the attention and concern of the present generation to this momentous truth, in a clear yet compendious manner, was the intention of the

Manual, entitled, "A CHRISTIAN'S SURVEY of all
" *the PRIMARY EVENTS and PERIODS of the*
" *WORLD, from the Commencement of HISTORY to*
" *the Conclusion of PROPHECY ;*" which little
Work was designed to serve, as *Institutes of the*
Fulfilment of Prophecy, chiefly with a view to THE
PRESENT AGE. But, since that Work has been
printed, *New Events*, of the most amazing cha-
racter, have burst upon the world; tending to
throw a new and marvellous light upon the object
therein investigated, and, at the same time, corro-
borating all the conclusions which were there
deduced. These NEW EVENTS constitute the
Subject of this present Tract; which comes in
supplement of that former Work, and in enlarge-
ment of its awful evidences. To that Work I
therefore refer the reader, for all the elements
and principles upon which this present discourse
proceeds.

But, in referring the reader to that Work, I find
myself placed under a necessity to say a few words

in its defence, against the recent attacks of a very zealous writer ; who, in treating upon the same lofty subject, has deemed it requisite to prepare his readers for his own discourse, by making a preliminary assault upon mine. The writer to whom I allude, is the author of “ *A Dissertation on the Seals and Trumpets of the Apocalypse ;*” which Work he has deemed it necessary to shield with a *Preface*, consisting principally of Strictures upon *The Christian’s Survey*. This measure, therefore, imposes upon me a real obligation to examine and reply to his several remarks ; for, although it was my wish rather to sustain my arguments by their own strength, than by pointing out the weakness of those brought against them, yet these digested Strictures impose it as a duty on me, to depart so far from my general design as to give a summary answer to the objections which they contain.

The author of “ *The Dissertation*” states, that after he had composed his Work, he “ met with “ ‘ *The Christian’s Survey ;*’ in which certain posi-

“ tions are maintained, which *strike at the root* of
“ some of the first principles in the study of Pro-
“ phesy of which no well instructed Protestant
“ ought to be ignorant ;” and also, “ at much of
“ the reasoning contained in his pages. And, that
“ he therefore deems it the more necessary to say
“ something in refutation of the erroneous positions
“ which I have maintained.” That my argument
strikes at the root of some of the positions which
he assumes for *first principles* in the study of Pro-
phesy, I most willingly admit ; because it was my
earnest design to strike deeply at their root, and,
as far as I was able, to resist the further operation
of principles which he regards as fundamental
and infallible, but which I am well convinced are
entirely visionary ; and perniciously deceptive,
inasmuch as they tend to avert the mind from the
perception of truths the most powerful and imme-
diately momentous. Let us see what the prin-
ciples are, at which my argument strikes.

The author of “ *The Dissertation* ” takes for

granted, (1st,) That the “FOUR BEASTS” seen by Daniel in the 7th chapter of his Prophecies, “signify the *Babylonian, Medo-Persian, Grecian, and Roman Monarchies*: (2dly,) That the ‘LITTLE HORN’ of his fourth beast is a symbol of the *Papal power*: Likewise, (3dly,) That the Babylon of the Apocalypse is the Church of Rome.” And he thinks, “that it is not reasonable to expect that every one who takes up his pen on the subject of Prophecy, should return back to prove a-new *these first principles*, which few persons call in question, and which have already been established in the writings of the ablest Commentators.”

By thus arbitrarily blending and mixing his positions, he has made for himself a ground, which, if he might be permitted to retain it, would certainly supply him with all the strength he seeks to find in it. But I must beg leave, *in limine*, to dissolve this unwarranted and unequal union of assumed first principles; and to show, that he is

totally unjustified in attempting thus to ascribe the *same degree* of strength to opinions, which rest upon foundations essentially dissimilar. I shall confine myself to the two first ; the third being of secondary moment, and depending upon the fate of the second. His first principle, that the four beasts in Daniel's Vision denote those *four great monarchies* which he has named, is a truth that I unreservedly concede to him ; because it has been the uniform, unvarying conviction of the Jewish and Christian Churches in all ages ; and is, as Mede has justly expressed it, "*tantum non articulus Fidei : — all but an article of Faith.*"

But, when he would claim the same concession for his *second* principle ; viz. that the "*small horn*" in that vision denotes the Papal power, he must not expect to find the same compliance ; for that is a notion but of *yesterday*, compared with the antiquity and authority of the former. That symbol (of a *small* or *young horn*) was always understood and believed, by the Primitive Church, to typify a

last, great, tyrannical power, or *potentate*, who should suddenly and unexpectedly appear in the last age of the decay of Imperial Rome; who should, for the first time, extinguish its imperial honours; whose victorious arms should spread themselves with oppression over the churches of Christ; who should arrogate to himself the highest dignities of the earth; and who should be the occasion of *the last* vexations and afflictions which the nations professing the Christian Faith should experience, before their final and proximate deliverance by the power of the Son of God. This short-lived tyrannical power, the Primitive Church denominated, by common agreement, *Antichrist*.

The Christians of the first ages, who discerned no means for determining specifically this mysterious object of the Prophecies, abstained generally from attempting it. But when, in the progress of the succeeding ages, the dominion and tyranny of the Church of Rome were become established, some Christians ventured, from time to time, to throw

out the surmise, that *the Papal power* might possibly be that *last* predicted tyranny. And when the great work of the Reformation had emancipated a large proportion of the Christian World from subjection to the power of the Pope, the opinion which had already been occasionally thrown out by some bold individuals, became generally adopted by the reformed churches, who were then able to manifest publicly their sentiments, and to reveal their long and just resentments without restraint; and thus, *the character* of the power foredrawn in Daniel's Prophecy by the symbol of *a new and small horn*, which was finally to surmount the Roman Empire in its latest age, became affixed, by general acclamation, upon the Papacy, as "*tantum non articulus fidei* — *all but an article of faith*" of the Protestant communions.

When this notion was first propounded, and for a long time after, there appeared some plausibility in the conjecture, and even something like a probability of its being correct; for the Papal tyranny

was, *at the time*, the *last* tyranny which had extensively afflicted Christendom. But when the Papal fell before a new, and a *later* tyranny, more minutely answering to the character foredrawn and expected, then the Papal was no longer *the last* (which condition was essential); and the assumed identity, of the Papacy and the symbol, was immediately contradicted. In fact, the whole question, whether or not the Papal power is designed by that symbol? may be put upon this one short issue, whether the Papal power has been the *last power* that has established a very general domination, and that has exercised a very extensive tyranny, over Christian nations, “*making war on, prevailing over, and wearing out*” those nations subjected to its control? If the Papal power has been *the last*, then we may still assume that it was indicated by the symbol; but if it was *not the last*, but has been succeeded by a *later*, then are we sure that it was not designed by the symbol, but that the symbol had respect to a *later tyranny*. Hence the authority for this

writer's *second* principle, which is not only disputable but refutable, must not be suffered to be confounded with the authority for his *first*, which is indisputable and demonstrable; and, therefore, though I freely grant that it is not reasonable to expect that his first principle should be proved again, I must insist, that it is not only reasonable, but indispensably necessary, that he should *prove* his *second* principle, with new and augmented evidence, before he can be justified in attempting to render it the basis of any System of Interpretation: and this, I am persuaded, he never can effect.

The author of "*The Dissertation*" states further, that he "had for twelve years turned his attention "to the Study of Prophecy." I can likewise assure him, if that is of any importance, that for upwards of twenty years my attention has been steadily fixed upon the same divine object. At the beginning of that period, I also was imbued, though never with a thorough and well satisfied

conviction, with the prevailing notion, that the symbol of "the small horn" related to the Papal power. But the progress of events within the last twenty years has gradually opened and cleared my view, and has effaced that doubtful and fallacious impression. It has quite convinced me, that it is not the last tyranny but one — *of Rome*, but the last tyranny — *of France*, that best answers to the tyranny *foreshown to be the last*; and which should exalt itself above the imperial dignity of Rome. I thence became fully persuaded, that *all* the symbols combined in the vision of the four beasts in Daniel's Prophecy, were designed to foreshow, exclusively, the entire series and succession of the chief *Secular* dominations and dignities which should arise over the churches of God, until the consummation. I was persuaded; that this connected, unbroken, and circumstantial body of evidence, was originally given as a perpetual and distinct testimony to *the Jewish Church*; uninvolved with the circumstances of another church,

which the Jews would not acknowledge: that the same testimony, under another series of symbols, was afterwards imparted, specially and separately, to *the Christian Church*; in St. John's vision of the beast with seven heads, which corresponded in every circumstance with the first: but, as this latter church was to be concerned in a domination of a nature and species entirely new, and totally different from all the others, that a *concurrent notice* of that anomalous power was imparted to it in another detached symbol (that of *the beast with two horns*), which properly marked out the Papal power; which power was to run parallel with the *last heads of secular dominion* represented in the former Prophecy.

With all these symbols, the last twenty years have abundantly revealed events and circumstances exactly answering; and I therefore declared my belief, that if those, or at least many of those, persons who had assumed the Papal power to be *the last* tyranny, at a time when no *later* had appeared,

and who, on that account, contemplated it as the proper object of the Prophecy of “ *the small horn*,” had lived to see *a later* tyranny arise to reduce the former and to oppress the churches of Christ, accompanied with characters more minutely and circumstantially answering to the foredrawn picture; they would be among the foremost to reject their former plausible, but premature and refuted conclusions. In affirming which, I did not, as the author of “ *The Dissertation* ” asserts, “ gratuitously “ assume *versatility of sentiment* in those able and “ profound authors;” I only gave them equitable credit for consistency of judgment and freedom from prepossession and prejudice; and in this opinion I still remain. And I will add this further conviction; that if the first fathers of the church could now arise to compare the recent events of Christendom with the prospects which they themselves have drawn, they would recognise the object of their expectations in the tyranny of France.

But the correspondence between *the French domi-*

nation and the *Prophetical symbol* of "the small horn," is contested by the author upon *three* separate and studied grounds. I must frankly confess, that, with the best application of my understanding, I cannot discover that his three objections in any manner affect that correspondence. I shall, however, consider each of these special objections in their order.

1. He contends, that the power which was designed by the symbol of "the small horn," cannot be the new French power; because the dominion of the former power was to flourish, not in the *last* period, but in the *penultimate*, or *last* period *but one*, of the Roman Empire, and, in the *last* period, was to be consumed and destroyed; whereas, the dominion of the new French power both began to flourish, and is to fail and perish, in the *last* period of that Empire: and from thence he concludes, that the power foreshown by "the small horn," and the new French power, cannot be one and the same, but must be two different and distinct

powers : although I am quite unable to discover where he finds separate and distinct symbols for the *latter* of these two powers, since he applies all the symbols to the Papacy.

The author of "*The Dissertation*" will surely do me the justice to acknowledge, that I have here presented his refined argument with much more clearness and force than he has put it himself ; for I must confess, it took me some time to apprehend distinctly the separate point upon which this first objection was designed to rest, which, as it stands, appears in a great degree confounded with that of the objection which follows. But the whole strength of this argument is drawn from an equivocation in the words "*last period*," and from the author's arbitrary application of those words to the prophetic circumstances of the Roman Empire. In order to expose this point, it will be necessary to bring the terms "*last period*" to some fixed and steady criterion ; and there is no other to which it can be brought but to the Prophecy itself. Now,

in the three several passages of this chapter of Daniel, in which the *fourth* or *Roman* Empire is predicted, it is described, 1st, as the *sole conqueror* and reducer of all the other nations; 2dly, as bearing a *plurality* of sovereignties, denoted by the symbol of ten horns; 3dly, as giving rise to a *last*, but *small*, or *young* horn, which immediately acquires a pre-eminence above the former sovereignties, but is presently cast down. These are the only *three periods* of the Roman Empire, marked out by the Prophecy. This small horn, or the power signified by it, occupies the *third and last* of these Prophetic periods, holding its dominion until it is “consumed and destroyed unto *the end*.” What *that end* is, is declared by what immediately follows; namely, the establishment of the *final kingdom of the MESSIAH*. “*The end*,” therefore, is the end both of the small horn and of the animal that sustains it; or, in other words, both of the *last power* of the Roman Empire, and of the Roman Empire itself. The *last period* of the Roman

Empire, is therefore marked out in the Prophecy to be the period commencing with the rise of the small horn, and terminating with the common end, both of it and of its supporter. Both the dominion and the decay of the dominion of the small horn, fall therefore, successively, within the *last period* of the Roman Empire, and constitute *the entire history of that horn*; and, therefore, *both* belong properly to the *last period* of the *Roman Empire*. The author of "*The Dissertation*" has, indeed, chosen to subdivide that period into what he calls a *penultimate*, and a *last* state; but this arbitrary subdivision relates only *to the horn*, and not *to the Empire*. Both states of *the horn* are comprised in the *last period* of the Roman Empire, according to the Prophecy. The question therefore is, does this "*small horn*," whose time and circumstances fill up the *last period* of the Roman Empire, agree best with the *Papal*, or with the *French* power?

The author of "*The Dissertation*," like all other writers who have laboured to apply this symbol to

the Papal power, has entirely overlooked the powerful demonstration contained in the quality of *smallness*, which is so distinguishably and emphatically ascribed by the Holy Spirit to *this symbol*. He passes it over, like his predecessors of a former age, without one reflection or observation upon it; although it is now become the most lucid, and determining circumstance of the type. Does he really imagine, that *a characteristic* so remarkable, so principal, and so forcibly pressed upon his attention by the Prophetic Spirit, is devoid of all meaning, and without any specific and adequate design? This small horn, is “small” when it acquires its overwhelming dominion, and still “small” when that dominion is “taken away” and consumed unto the end;” it never varies in *this circumstance* of its being. Now this *smallness*, to which our attention is so particularly called, must have respect, either to the *quantity of its power*, or to the *duration of its existence*. That it does not betoken *the measure of its power*, is manifest;

because, though it is represented to be *small*, yet its *power* is declared to be superior to all other power, and exceeds *in quantity* that of all its contemporaries. It must then relate to *the time* or *age* at which it acquires, and at which it loses, its power. And this is the true and the natural import of the symbol. It denotes *newness of growth and appearance*; for all horns are *small* before they grow to length, to which growth *time* is indispensably requisite. But this symbol represents a new and infant power, which, arising after the long subsisting sovereignties of the Roman Empire, should, in the very age of its *first shooting* or appearing, establish a domination over them all; and again, while in that same new and *incipient* age, should be stripped of the same dominion. Now, this symbol has no point of relation to the Papal power. The Papacy was neither small *in power*, nor small *in age*; and there is no other circumstance of being to be symbolized by *the smallness of a horn*. That it was not small *in power*, needs

not to be proved ; and that it is not young *in age*, needs as little proof. The author of “ *The Dissertation* ” fixes the origin of its power in the year 533 ; that is, in the times when most of the sovereignties represented by the ten elongated horns received their origin. It is therefore *as ancient* as any of them. Neither did it arise *after* them all, but *contemporaneously* with them. But, with the *new French Empire* this symbol has the most exact and marvellous agreement. That tyranny suddenly arose *after* all the other sovereignties of Europe, and when they were all become *ancient*. It exalted itself above them all, in the very moment of its *first germination*. It has “ *made war on, prevailed over, and worn out* ” the Christian nations, of every communion. And now, in the very *age of its infancy*, its power is as suddenly shaken, and it is consuming and wasting away. No human foresight could possibly have anticipated *this design* in the character of *smallness*, or *incipient germination*, affixed to this last symbol ; the event

alone was able to disclose it: for, a power so young and at the same time so supreme, so newly supreme and at the same time so fallen, is not elsewhere to be found in the whole experience of history. That those of *a former age* should miss of it, was therefore unavoidable; but are we of *the present age* to cling to their excusable error, after that error has ceased to be any longer excusable?

2. But, 2dly; the author grants my position, that the *French domination* would “suddenly fail
“and perish, in the midst of its triumphs, prosperity,
“ty, and greatness;” and he therefore thinks, that this catastrophe must be something “quite different” from the “gradual consumption and destruction” denounced against the “*small horn*.”

I have already said, that I know not where he finds symbols for *two* distinct powers. But this second objection is only a question of words. *Sudden* and *gradual* are relative terms, and receive their signification wholly from the object and circumstances to which they are referred, and so

may often be predicated of the same event ; for the same occurrence may be sudden under one reference, which is gradual under another. If we contemplate the overthrow of the ancient kingdom of France as an object of general history, it was an event frightfully sudden. The author is pleased to quote my words, as expressive of his own sentiments, where I observed, that it “ was marked “ with all the characters of suddenness and mysterious power which peculiarly appertain to the “ times of God’s extraordinary visitations.” Yet, sudden as was its fall under one reference, it was nevertheless gradually “ consumed and destroyed “ unto the end,” under another. Its decay was progressive, though rapid. It did not fall in one hour, or in one day ; but passed through a gradation of circumstances, for nearly three years, in disappearing from the view of the world. And so the power typified by “ the small horn ” may fall suddenly, as a great imperial power of the earth,

and yet with some visible gradation in that sudden fall. What could be more sudden than the reverse which the French domination sustained in the last winter? The same reverse is still proceeding, and we may confidently regard it *as in course of* “*consumption, and destruction unto the end.*” Thus is its fall *gradual*, to the perception of those who live to observe and trace the steps and stages of its declension; and yet, when it shall have disappeared from the earth, though by a gradation of two or three years, would it not appear as a very *sudden* downfall, when we should look back and reflect how great, and vigorous, and tremendous a domination it so lately obtained in the world? But, after all, the words *sudden* and *gradual* are no part of the terms used in this prediction.

3. With respect to his *third* objection, that also turns upon the meaning of a word. He says, “the last power is to be a *persecuting* power:” but this he conceives has not been the case of the

French power, "for France (says he), so far from
" being guilty of religious persecution, *has been*
" *distinguished for giving liberty of conscience.*"
Without inquiring into the liberty of conscience
conceded by the tyrant of France and Christen-
dom, I shall beg leave to observe, that *persecution*
is not necessarily to be restricted to the sense in
which the author chooses here to assume it; but, if
not otherwise limited, is entitled to be understood in
its genuine and comprehensive sense. Persecution
—*persecutio*, διωξις—signifies properly, *persevering*
cruelty and oppression in general. The word is
understood by the ancient Christian writers to
signify *vexatio*, *afflictio*. When Herod first perse-
cuted the infant church, it is said that *he vexed* the
church. The *vexation* was the persecution, inde-
pendently of the hostility in the mind of Herod to
the Christian faith. A persevering cruelty and
oppression is a *true persecution*; the Christian
world, subjected to such a persevering oppression,
is *truly persecuted*. In that sense we find the

word used in our version of the Scriptures* ; and we have only to inquire, whether the Christian churches of every denomination have been subjected by France, for many years past, to a *persevering cruelty and oppression*, such as is without a parallel in history, in order to determine, whether the French domination (which the author acknowledges to be “ *a rod of iron,*”) has or has not been distinguishably a *persecuting power* over those churches; although not avowedly on account of their religious persuasions, which the author arbitrarily makes essential to the persecution foreshown in the Prophecy. The Prophecy, however, says nothing of *persecution*, only that this power “ shall
“ *make war with the saints and prevail against them,*
“ *and wear them out ; and shall think to change*
“ *times and laws.*” “ But,” says the author of ‘ *The Dissertation,*’ “ none are molested or persecuted by
“ the French power *as saints, or because of their*
“ religious persuasion.” Neither does the Prophecy

* See Psalm x. 2, and *passim*.

say that they should be persecuted *as* saints, (or for being Christians); but only, that the saints (i. e. *Christians**) should be assailed by war, and overcome, and worn out, by the last power, who would attempt to introduce a total change in established customs and institutions. And who will deny that this predicted character is marvellously descriptive of the new Empire of France, and of no other power? Thus, then, I am unable to discover any force whatever in any one of these three special objections which are advanced so confidently by this writer, in proof that *the French power* cannot be *the power* designed by the symbol of "*the small horn.*"

Subsequently, however, to the date of his *Strictures*, the author has been constrained to add a *Postscript*, in which he says: "Since the following pages were written, and even since they went to the press, the state of things on the Continent has undergone a great change; and many sensible persons seem now to be of opinion, that the

* Ephes. i. 1. Phil. i. 1. Col. i. 2

“ military power of Buonaparte, and of revolutionary France, is at an end. If the expectations of these persons should be realized, *it will prove that I have entirely erred in some of the conjectures hazarded by me, with respect to the probable course of future events.*” This is a very candid declaration ; but it compels me, in justice to my own argument, to observe, that if the power of France be now in course of declension, the inferences which I have drawn, with respect to *the true character of the present times* in relation to the prophetic signals, will be the more strongly confirmed. I do not adventure, like the author of ‘ *The Dissertation,*’ “ *to hazard any conjectures with respect to the probable course of future events ;*” and for the reasons which I have already assigned in “ *The Christian’s Survey**,” I only pretend to distinguish, generally, by aid of the lights which are held forth to us, that the symbols show us to be approached very near to the end. And I

* Part iii. sect. 2. p. 190. 2d Ed.

therefore cannot but wonder at the boldness, I might say the imprudence, with which this author risks the authority of his judgment, when he says ;

“ Notwithstanding present appearances, I do not
“ hesitate to avow my own opinion, that the power
“ of the *last secular head* of the Roman Empire,
“ which is now identified with the *French Empire*,
“ is to be broken, *not in Europe, but in Palestine.*”

The French Empire, so self-entitled, can in no respect be legitimately regarded as an *head* of Roman Empire ; but only as *a part, or member*, of that Empire, which (as was expressly foreshown,) has rapidly and suddenly exalted itself above its head, and arrogated to itself, for a short space of time, a supremacy and exorbitancy of power and dignity. As to its being broken “*in Palestine,*” I must regard that opinion as one of the many fond visions, which have been generated from a misapprehension of the figurative language of the Prophecies.

“ I now come (says the author of ‘ *The Disser-*

“*tation,*”) to the second position of the author of
“ ‘*The Christian’s Survey,*’ viz. that there is no
“ such period revealed in Prophecy as that of 1260
“ *years*; that this period is at best hypothetical
“ and equivocal in its nature, and always arbitrary
“ in its application; that it is no where mentioned
“ in the Scriptures; that it is only conjecturally
“ inferred from a comparison of *three* figurative
“ and mysterious passages, which in different ages
“ have been differently expounded.” The author
of “*The Dissertation*” is much moved, because I
have here affirmed, that a period of 1260 years is
no where *mentioned in the Scriptures*. I must,
nevertheless, renew the assertion; and ask him to
show me, *where* it is *mentioned*? He tells me, that
mention is made of “*a time, times, and the dividing*
“ *of a time,*” or three years and a half; of *forty*
months; and, of 1260 *days*. I have also said the
same: and he is offended that I have confined my-
self, for the sake of brevity, to three texts, in which
those three several computations are expressed, and

that I have not produced four other texts, in which the same identical numbers are only repeated, without any thing added to afford illustration of their meaning. But he does not attempt to show me any one text in which 1260 *years* are *mentioned*; and yet, to that point alone my assertion was confined.

“ But,” says he, “ three years and a half contain forty months, and forty months contain 1260 days; “ and these *days* are to be interpreted as *years*.” But how does this affect my assertion? By his own showing, *years* are *not mentioned*, they are only *to be inferred*. This question of *inference*, I do not take upon myself either to affirm, or to deny; but his impatient zeal at the suspense of my judgment upon this article, has hurried him into an intemperance ill according with Christian, or indeed any other equity. He says, that my remarks “include in “ them, as a *necessary consequence*, the *monstrous* “ *supposition* that a prophetic number, which is “ expressly mentioned seven times in those Scrip-

“ tures which are given by the Holy Ghost ; and
“ the second annunciation of which is accompani-
“ ed with an oath, in the awful name of HIM THAT
“ LIVETH FOR EVER AND EVER, is altogether
“ *hypothetical* and *equivocal* in its nature ; or, in
“ other words, *absolutely unintelligible* ; than which
“ supposition I know not any that can be more
“ affronting to the Scriptures of truth, or more
“ agreeable to infidels, who deride every attempt to
“ expound the Prophecies, especially those of
“ Daniel and St. John.”

I shall strive to subdue the feelings which arise naturally at this perversion of my plain and obvious meaning, whose humble reverence to the Scriptures of truth is, I hope, as plainly manifested as his own. It needed but little of common candour, or calm reason, to know and to testify, that I can have pronounced the prophetical measure of 1260 days to be hypothetical and equivocal only with relation to the darkness and wantonness of human invention ; and not absolutely,

in itself, or with relation to *the Omniscient Mind*.

But, as this writer confounded the prescriptive belief of the ancient churches with the modern surmises of the Protestant churches, in explaining the Vision of Daniel; so here he fails to discriminate, between the power of a mystical number in *his own* mind, and in that of *the Prophetic Spirit*. For he thinks, that to pronounce any part of the Scriptures unintelligible (that is, not actually intelligible) to man, is a judgment bearing equally against divine and human wisdom; and as implying equal defect, in the communication of the one, as in the apprehension of the other. And yet, my own individual experience assures me, that there are a multitude of passages in the Scriptures as yet “absolutely unintelligible” to the author of “*The Dissertation* ;” without any irreverence or “affront” to the Divine Spirit who dictated them.

In the writings, even the latest, of pious but incautious men, that mystical period is altogether

uncertain, hypothetical, and equivocal; and I desire the reader to pronounce, whether a stronger evidence in proof of this assertion could be imagined than that which the author of "*The Dissertation*" has himself furnished, in the acknowledgment with which he begins his Preface. "I was," says he, "for *some years* engaged in a *controversy* with Mr. Faber, upon the subject of the *commencement and end*; of the 1260 years." The *two latest* writers of note, upon this subject, when they had to establish, for *the foundation-stone* of a scheme of interpretation, the *commencement* of this assumed period of 1260 years; which was also to determine the time of *its end*; were engaged in "*a controversy*" concerning it, and that "*for many years*;" and the controversy ended with each differing from the other, and abiding by his own separate opinion; the one adopting the year 533, the other the year 606, for the epocha of the commencement of the period. And can any stronger testimony than this be conceived, to prove that this

period is, in the writings of fallible men, purely hypothetical and equivocal? It demonstrates, that it is, as yet, "unintelligible" to mortals in point of fact; and teaches us, that it is not on the uncertain solution of mystical numbers, but on the experimental fulfilment of distinct Prophecies, that we ought to build any System for the interpretation of Prophecy.

It was with a view to check, in some degree, the wantonness and temerity of similar excursions, that I qualified those conjectures as *hypothetical and equivocal*: which they really are. And I did so, because I also strongly felt, that "nothing" could be more affronting to the Scriptures of truth, or more agreeable to infidels," (and to indifferent or cavilling Christians,) than thus to make the Prophecies of Daniel and St. John depend for their veracity upon conflicting hypotheses, respecting points not reducible to any fixed criterion. Our Lord's rule for the vigilance of the last age, was not, "*when ye have unravelled mystical num-*

“*bers,*” or “when ye are agreed respecting *those* “*numbers*; but, *when ye see things come to pass.*” It is the actual “*coming to pass, of things*” which claim their types in Prophecy, that can alone establish a well-founded and solid conviction in the mind, of what is next to be expected. When seven years of plenty had followed the twofold symbol in the Vision of Pharaoh, then he who had faith was confident, that seven years of famine would ensue. And when the Christian church has experienced the rise and fall of a power, corresponding minutely to the signals foreshowing the last power; if it have faith, it should then awaken to the expectation, that the conclusion of the Christian dispensation is nigh at hand.

“There are some further opinions,” in which the author of “*The Dissertation*” thinks I have likewise “*greatly erred.*” Of these, one of the chief is my persuasion, that the “body of the “Jewish nation are not to be restored to their own “land.” Of this ancient and sacred truth I

avow myself a steady vindicator, against all the Judaizing fictions now so passionately entertained among some Christians in favour of that imagined restoration, the reasons for which persuasion I shall fully assign, on another occasion; only observing, in this place, that the present separated state of the Jewish people, far from being an object of the Divine favor, is only the effect of their own continuing rebellion and disobedience. By the Gospel, which designed to make them and all the nations *one*, the wall of separation that had been raised between them was thrown down, and all difference between Hebrew and Gentile was thenceforth to cease; and that would be the case now, if they were to become obedient to the Gospel. They would then lose the interest of separation, as they have already lost their tribes; and those of England and Germany, for example, would feel themselves more closely allied to their brother Christians of those countries, than to their distant nominal kindred in Africa and Asia.

But our Lord apprized his Apostles, that they would still be found in this state of separation, when He should finally appear in His glory : “ Verily, “ verily, I say unto you, when the Son of Man shall “ sit on the throne of His glory, ye also shall sit upon “ twelve thrones judging *the twelve tribes of Israel.*” It was, assuredly, not *before* the issue of that judgment, that the Jews were to be again received under David their King, and Messiah their Prince; who should receive them (as one fold under one Shepherd with the nations) into *that Jerusalem,* and *that land of promise,* of which those in Canaan were but *the prototypes.* And the Jews themselves are witnesses to this; for, though they cherish the belief of a restoration of the obliterated kingdom of Judea, yet they expect first the realization of “ the “ hope of the promise made of God unto their “ fathers, viz. *the resurrection of the dead ;*” in order that *all the generations* who have suffered in the several captivities, may be united to participate in the same triumph: thus showing, at the same

time, how grossly they misapprehend the figurative diction of the Prophecies. The Jews, therefore, who look for the resurrection of the dead, and the manifestation of the Messiah, *before* the accomplishment of the figurative Prophecies concerning *their restoration*, are so far right, and in concord with the primitive apostolic church; but those Christians who look for a temporal restoration, in Palestine, before *those two great events* shall take place, are in all particulars wrong.

The next opinion is, (according to the author of "*The Dissertation*") that I "confound the period of *the millennium* with what is properly called *eternity*; and that I thus *deprive the church* of all those blessed promises, which relate to her increase and glory, and the vast multitude of her converts during the millennium." What I have to allege against the prevailing error of *the millennium*, I shall likewise reserve for the same future opportunity; but I must here profess, that this

writer astonishes and confounds my understanding, when he represents the commencement of the blessings of eternity at a period when others look for a previous procrastination, of 1000 years, as *the loss* of any measure of blessedness. I should have thought, that no Christian could contemplate it otherwise than as an infinite accession of gain; since the blessings of the eternal kingdom are the consummation and full perfection of that felicity, which must always be inferior in every scheme for a millennium, however it may be imagined great. The author, further, asks “Why I have overlooked all those passages which *have been quoted* from the fathers, by learned writers on Prophecy, in support of the *ancient scriptural doctrine* of the millennium?” The reason is, that I have preferred to consult the writings of the ancient fathers themselves, rather than unconnected passages *quoted* from them by any writers, however learned. And this I have done sufficiently to assure myself,

that whoever speaks of an ancient *scriptural doctrine of the Millennium*, is either fascinated by system, or but little acquainted either with the writings of the primitive fathers, or with the opinions that were really held as *scriptural doctrines* by the primitive church. Certainly, the notion of a Millennium was never received as *a doctrine* in the ancient church, although it was entertained by some individuals as early as the second century. And I do not except from this remark the excellent Mede himself, who, by an unaccountable prepossession upon this subject, has laid himself open to an easy refutation by the learned Whitby, in his "*Dissertation on the Millennium*;" whose judgment may be the less objectionable to our modern *Chiliasts*, or *Millennarians*, because, though he exposes half the fallacy of the doctrine, he still adheres to half.

Having been compelled by the author of "*The Dissertation*" to make this general reply to his

strictures on my "*Christian's Survey*," it only now remains for me to return him my thanks for the approbation which he is pleased to express of *the conclusion* of that work; and to set the reader free, to pursue the awful subject laid open to his contemplation in the following pages.

PRELIMINARY ILLUSTRATION

OF THE

PROPHECY OF EZEKIEL.

THE HISTORY OF THE

PROGRESS OF THE

UNIVERSITY OF CAMBRIDGE

IN THE

SEVENTEENTH CENTURY

By JOHN CLAPHAM, Esq.

LONDON: Printed by J. Sturges, at the Theatre-French, in Pall-mall; and by J. Smith, in Strand, 1769.

PRELIMINARY ILLUSTRATION

OF THE

PROPHECY OF EZEKIEL.

THE rapid succession of great events which have taken place, within these few years past, before the face of the Christian world, and the regular progress of those particular events which were ordained to guide the views and expectations of the Christian church in *its last generation*, have suddenly brought us to the period of THAT PRIMARY EVENT, which remained next for expectation, at the conclusion of the "*Christian's Survey*" of the periods of time; and with a celerity of occurrence, which must penetrate with amazement and awe even the most sanguine expectants of the fulfilment of Prophecies.

The "NEXT primary event," affecting the SECULAR interests of nations, which the

light of Prophecy at that time revealed to our discernment, and which reason, guided by faith, then directed us to expect concerning THE GREAT POWER newly risen out of the body of nations which had composed the *fourth* and *last*, or ROMAN EMPIRE, was—the *proximate and sudden fall* of THAT NEW POWER*, notwithstanding the flourishing and formidable condition in which He was then seen to subsist. This was propounded, not through any presumptuous pretension to foresee or detect future contingencies, but merely by reasoning justly, and by sound induction, from the facts within our own immediate experience, to the words of Divine Prophecy; which assured us, that whenever the GREAT POWER, foreshown to be the LAST TYRANT of the church, should have manifested his arrival in the world by the marks prophetically affixed to him, the church might be confidently assured, that *the duration of his tyranny would be short, and his catastrophe signal and disastrous*. Upon re-

* “The Christian’s Survey.”

cognising, therefore, the *actual occurrence* of events which answered minutely to the signs *foreshown* in this particular, the inference of a *proximate overthrow* of the new Power was no more than a simple exercise of *reason* and of *faith*.

The same exercise continued, gave origin to the first sketch of the present tract, soon after the armies of FRANCE commenced their entrance into the territories of RUSSIA; and the rectitude of that inference is now fully proved, by the stupendous scene which it has pleased THE ALMIGHTY RULER OF THE WORLD to reveal, in the sudden reverse, and signal overthrow, of the fortunes of that NEW POWER, immediately consequent upon his great and formidable enterprise directed against THE RUSSIAN EMPIRE.

Yet it was upon the ground of this particular inference; viz. of the *speedy downfall* of that Power, that an unwise critic, who assumed the office of pronouncing definitive judgment against "THE CHRISTIAN'S SURVEY," founded his censure of the argument

maintained in that work. The proposition,—*that the vigorous and powerful tyranny, which he then beheld afflicting the Christian nations, would SUDDENLY and SHORTLY FALL, and that its fall was the NEXT PRIMARY EVENT in SECULAR affairs which Christians were to believe and to expect,*—was to him foolishness, the dreams of “*a mere visionary*,” so long as THE TYRANT himself continued to move in the zenith of his domination. “The Empire which he has erected (said this rash censor) is described as “great; and yet, for our comfort, we are “taught to consider it as ‘*now expiring*.’ “Notwithstanding the victories of the “French, this ‘*Revealer of Secrets*’ assures “us, (though we are sorry to say *no such* “*appearances* arise as to give us confidence “in the fact), that they are rapidly advancing to a state of final and complete exhaustion*.” And he concludes the temerity of his judgment, by a strain of most unseemly and ominous raillery.

* “Monthly Review” for March, 1812.

That "*there should come in the last days* SCOFFERS," was one of the earliest warnings recorded by the Apostles, for guarding and sustaining the faith of the last generation of believers. And it was our Saviour's pointed injunction, *to the slow of heart to believe what the Prophets have spoken*,—"Judge not according to appearance, (i. e. according to common and sensible appearance); but judge a right judgment:" that is, "You, who are called upon to walk by faith and not merely by sight, do you judge according to the rule and nature of the evidence which is revealed to guide you, however it may seem to be opposed by common and sensible appearances." I exhort all similar adventurers in this awful and sacred argument, to look well upon the scene which the circumstances of THE CHRISTIAN WORLD now actually present to their experience, before they hazard a denial of facts which will shortly extort their acquiescence; and, in a time thus portentous and full of mystery, to lay to heart the "woe" which our Lord denounced

against all those expounders of His word, who, having "*the key of knowledge*" in their possession, "*would neither enter in themselves, nor suffer those who were willing to enter in.*"

I proceed to contemplate the astonishing scene, which the Master of the World has at length begun to reveal, for the consolation and encouragement of His church.

This stupendous scene unfolds *a new evidence*, conclusive and complete, of the harmonious correspondence between the *prophetical signals*, and the *actual events* which the Christian world is called to witness. We have already seen, in the "*Christian's Survey*," that it was foreshown by the Holy Spirit, and universally believed by the primitive Christian church, that a new and *personal* power, or potentate, — *a* PUISSANT SOVEREIGN, and MIGHTY CONQUEROR, — would suddenly arise out of the *fourth* and *last*, or ROMAN Empire, in its latest age; which *personal* power would obtain the most exalted eminence, and most extensive dominion, among the nations of

the Christian church, even in the very age of his origin or infancy: but, nevertheless, that *in that same incipient age* he would as suddenly fall from his eminence, and be disastrously and disgracefully stripped of his dominion. This power, the belief of whose eventual arrival in the world the primitive Christian church uniformly entertained as an article of its faith, was characterized by that church with the general denomination of ANTICHRIST.

If we now proceed further, and, with a mind freed from every obstructing prejudice or prepossession, compare *Revelations*, *ch. xvii. 11—14*, with *ch. xix. 11—21*, and both of them with *ch. xx. 7—9*, and if we compare *the two last of these passages* with *Ezekiel, ch. xxxix. 1, 17—20*, we shall perceive, that the same new and ultimate power is designed in those two Prophecies by the proper appellation of, ΓΩΓ, GOG*, or GOGUE; and that the nations, over which he should exercise his dominion, are distinguished

* The *o*, in this word is long, as in *go*; which can only be rendered in English by subjoining the mute vowels, *ue*.

by the general proper-name of *Μαγωγ*, *Magog*, or *Magogue*. The afflictions which the church should experience from *this power*, were to constitute its *last persecutions*, previous to its final and *proximate* triumph; and, as such, they were represented by St. Augustine 1400 years ago; under both the designations of that power, *GOGUE*, and *ANTICHRIST*. “The *last persecution of the church*,” says he, “will be inflicted by *ANTICHRIST*.” And again: “Satan is to be loosened to deceive the nations—*GOGUE* and *MAGOGUE*;—this will be the *last persecution* *.” We have already viewed this power under the ecclesiastical denomination of *Antichrist* †; let us now contemplate him under the prophetical appellation of *Gog*, or *Gogue*.

* “*Novissimam persecutionem, quæ ab Antichristo futura est, præsentia sua ipse extinguet JESUS.*”—*De Civitate Dei*, lib. xviii. c. 53.

“Solvetur Satanas—ad seducendas nationes—*Gog* et *Magog*. Hæc erit *novissima persecutio*, novissimo imminente judicio, quam Sancta Ecclesia patietur.”—*Ib.* lib. xx. c. 11.

† “Christian’s Survey.”

In introducing the names of Gogue and Magogue into the revelation imparted to St. John, the PROPHEPIC SPIRIT plainly referred the church to that other great Prophecy, which had been imparted, many ages before, to the Prophet EZEKIEL; wherein a description is circumstantially drawn out, of the transactions, and final fate of that LAST GREAT TYRANT. “It was the particular care of the Holy Spirit (observed well the learned Vitringa) to conduct us to a more distinct knowledge of those forementioned characters, by denominating them GOGUE and MAGOGUE. He alludes, as every one must see, to the celebrated Prophecy of Ezekiel, concerning those enemies of the church*.” “The argument of both these Prophecies (observed the same commentator upwards of a century ago), is, that the nations called ‘*Gogue and Magogue*’ will, in an unexpected manner, go forth

* “*Spiritui Sancto ipsi curæ est in eorum nos ducere clariorem notitiam, quando eos appellat Gogum et Magogum. Alludit, ut quisque videt, ad Vaticinium Ezechielis quod de his hostibus Ecclesiæ extat illustre.*”—*In Apocalypsa*. p. 870.

“ from their borders *with an immense army,*
 “ *with a design to invade and overwhelm Chris-*
 “ *tian nations who are dwelling securely in their*
 “ *own homes and lands, and who are flourish-*
 “ *ing in peace and wealth.* Which great
 “ enterprise will nevertheless be *without*
 “ *success,* inasmuch as God will execute
 “ A SIGNAL EXAMPLE of His vengeance
 “ against them, for the welfare of His
 “ church. For HE will destroy *this great*
 “ *and formidable* ASSEMBLAGE OF NATIONS
 “ by tremendous judgments, and will either
 “ cause them to be cast down by tempests
 “ with which *He will oppose them from hea-*
 “ *ven,* or to be consumed by pestilence and
 “ other plagues, or mutually to destroy each
 “ other. *This, I say, is the true argument of*
 “ this Prophecy of John, compared with
 “ that of EZEKIEL*.” In this latter asto-

* “ *Utriusque hujus prophetiæ (St. Johan. et Ezech.)*
 “ *argumentum est, populos qui Gog et Magog appel-*
 “ *lantur, inopinato cum ingenti exercitu e claustris*
 “ *suis esse prodituros; hoc consilio, ut populos Chris-*
 “ *tianos, in locis terrisque suis secure degentes et pace*
 “ *ac opibus florentes, nec opinato invadant et obruant:*
 “ *quæ tamen molitura successum habitura non essent,*

nishing Prophecy we are expressly informed, that GOGUE is the proper-name assigned to the TYRANT HIMSELF, and that the nations which he should employ as the instruments of his ambition, tyranny, and purposes of destruction, are designated by the collective proper-name of MAGOGUE. "The passage of Ezekiel, (says Vitranga,) represents GOGUE as *the prince of that land, or people, which is called MAGOGUE* *."

It is THIS PROPHECY of EZEKIEL, which must now engage our attention; in considering which, we shall begin our examination by investigating *the Title* with which it

"quippe Deus in iis SINGULARE EXEMPLUM ederet suæ
 "severitatis in bonum Ecclesiæ. Magnam enim hanc
 "et formidabilem COLLUVIEM GENTIUM suis Deus pro-
 "sterneret *judiciis tremendis*, faceretque ut ipsæ, vel
 "tempestatibus, quibus illas *e cælo oppugnaret*, disji-
 "cerentur; vel peste aliisque malis consumerentur; vel
 "in se ipsas etiam sævirent. Hoc, inquam, VERUM
 "ARGUMENTUM est hujus prophetiæ, collatæ cum
 "vaticinio Ezechielis."—*Ib.* p. 874, 5.

* "Est is aspectus loci Ezechielis, ac si Gog esset
 "PRINCEPS illius terræ vel populi, qui Magog dicitur."
 —*Ib.* p. 870.

is opened ; since, upon a just construction and a true interpretation of *that Title*, the right apprehension of the purport and design of *the Prophecy itself* wholly depends.

I. According to our common English translation, the Prophecy is addressed to

“ GOG, *the chief prince* of MESHECH and TUBAL.”

So the English translators of the Bible have rendered that important title, following the interpretation of *the Vulgate*, or Latin version of St. Jerom, used in the Western church ; which interpretation rests upon a criticism of that same ancient father.

BUT THE FIRST TRANSLATORS of the Hebrew Scriptures, the *Septuagint*, or Seventy Jews of Alexandria, who translated the Prophecies of Ezekiel into the Greek tongue above six hundred years before the age of St. Jerom, and above two hundred years before the birth of Christ, rendered this passage with a very notable and essential difference, viz.

ΓΩΓ, ἀρχὸντα ΡΩΣ, ΜΕΣΟΧ, καὶ ΘΟΒΕΛ.

GOGUE, *the chief* of ROS, MESOCH, and THOBEL.

The difference between the two interpretations turns upon this one point. The Hebrew word ראש, *rosh* or *ros*, used as an appellative noun, signifies indeed, *head*, *chief*, or *prince*. But the ancient Jews were sensible, that in this place it was *not* an appellative noun, but a *proper-name*; and they therefore rendered it by the proper-name, Ros. St. Jerom, not finding any such proper-name among the families and nations mentioned in the genealogical parts of the Book of Genesis, ventured precipitately, upon that ground, to question the truth of the ancient Greek interpretation, and chose rather to assume the word *ros* for an appellative noun; and his interpretation, established in the Latin version of the Scriptures, has universally prevailed throughout the Western churches. Yet Jerom was more scrupulous than those who have conducted the later versions, and who have absolutely rejected the proper-name of Ros; for, although he inclined to the other interpretation, he did not think himself authorized to reject altogether one so antient, and he has therefore preserved them both; rendering

the passage thus,—“Gog, terram Magog,
“ principem capitis (*sive* Ros,) Mosoch, et
“ THUBAL.”

But the futility of that learned father's objection was presently noticed and exposed, as soon as an age of sounder criticism rose upon the world; at which period it was shown, that Ezekiel makes mention of other proper-names of nations, besides Ros, which yet are no where to be met with in the writings of Moses; and the question has long been set at rest by the concurring judgment of the learned, who have adopted decidedly the primitive interpretation of the Alexandrian Jews. And, although our common English version has not derived the benefit of that decision, yet the Title of the Prophecy has been generally received among the erudite portion of the Western nations, for nearly two centuries, according to the antient Greek interpretation; that is to say, as uniting the THREE *proper-names of nations*, Ros, Mosc, and TOBL*.

* These three names, in the Hebrew, are מֶשֶׁךְ, רֹאשׁ, and תּוּבַל. It is to be observed, that the He-

“ Although some here interpret *Ros* to
 “ signify *a chief*, or *head*, both interpreta-
 “ tions (observed Vitringa,) are forced and
 “ strained. The Seventy Interpreters, Sym-
 “ machus, and Theodotion, perceived *Ros*
 “ in this place, to be *the proper-name of a*
 “ *people*; and the learned Bochart has
 “ proved*,” &c. Conformably to this cor-
 rected interpretation, Archbishop Newcome

brew alphabet contains no short vowels, so that the
written elements of many syllables, and even of many
 entire words, are *all consonants*. These three Hebrew
 words, rendered letter for letter into our alphabet, are
 Ros, Mosc, and ToBL; but, by the insertion of vowels, or
 vowel-points, they have been made to assume the
 different forms, of *Meshech* and *Mesoch*, *Tubal* and
Thobel. To avoid all inconvenience resulting from this
 variety, I have adhered to the forms and elements of
 the original words; in the first of which it is to be
 noted, that the *o* being long, the word *Ros* is to be pro-
 nounced *long*, like *roas*, in the word *roast*.

* “ Quod enim aliqui *Ros* hic interpretantur *præci-*
 “ *puus*, alii *caput*, utrumque coactum est et violentum.
 “ LXX. Intt., Symmachus, et Theodotion, jam viderunt
 “ *Ros* hic esse nomen proprium gentis; et ὁπᾶν Boch-
 “ artus demonstravit,” &c.—*In Apocalyps.* p. 870.

has expressed the three names, *Rhos*, *Meschech*, and *Tubal*, in his English translation of Ezekiel; following Michaelis in the orthography of those words. And David Levi, the most learned Jew of our own days, thus determined the signification of the word רוֹס, *Ros*: "As to this word I must observe, that it is *not an appellative*, as in the common translation of the Bible, but *a proper-name*.*" The word "*Prince*," in our common translation, ought therefore to be replaced by the proper-name *Ros*.

II. If we next inquire, *what nations* are signified by those three proper-names? we shall find, that this question also has been long determined by the learned. The celebrated Bochart, about the year 1640, observed, in his elaborate researches into Sacred Geography, that ΡΩΣ, *Ros*, is the most ancient form under which history makes mention of the name of *RUSSIA*; and he contended, that the two first of those names properly denote the nations of *Russia*

* "Dissert. on the Prophecies," vol. ii. p. 308.

and *Moscovy*. “It is credible (says he), that
 “ from *Rhos* and *Mesech*, (that is the *Rhossi*
 “ and *Moschi*) of whom Ezekiel speaks,
 “ descended the Russians and Moscovites,
 “ nations of the greatest celebrity in Euro-
 “ pean Scythia*.” We have indeed ample
 and positive testimony, that the Russian
 nation was called ΡΩΣ, *Ros*, by the Greeks,
 in the earliest period in which we find it
 mentioned. Ἔθνος δὲ οἱ ΡΩΣ Σκυθικόν, περὶ τὸν
 ἀρκτῶν Ταύρον. “The *Ros* are a Scythian
 “ nation, bordering on the northern Taurus.”
 This testimony is given, by Cedrenus, Zonarus,
 Leo Grammaticus, and Tzetzes. And
 their own historians thus report: “It is
 “ related that the Russians (whom the
 “ Greeks call *Ros*, Ρως, and sometimes *Rosos*,
 “ Ρωσος,) derived their name from *Ros*, a
 “ valiant man, who delivered his nation
 “ from the yoke of their tyrants†.” This is

* “Credibile est ex *Rhos* et *Mesech*, id est *Rhossis* et
 “ *Moschis*, de quibus Ezechiel, descendisse *Russos* et
 “ *Moscovitas*, gentes in Europæa Scythia celeberrimas,
 “ quæque latissime patent.”—*Phaleg*.

† “MEMORIÆ populorum olim ad Danubium,” &c.

the identical name which the first interpreters of Ezekiel found in the text of that ancient Prophet: upon the peculiar form of which name Mr. Gibbon has made this remark: “ Among the Greeks this national appellation has a singular form, ΡΩΣ, (*Ros*) as an indeclinable word; of which many fanciful etymologies have been formed *.” And it is indeed remarkable, that while the Greeks were in the constant practice of adding their own terminations to all barbarian or foreign names, they should yet have preserved *this name* in the same indeclinable and Asiatic form in which we behold it in the earliest translation of the Prophecy †. The judgment of Bochart, concerning the *Ros* and *Mosc* of Ezekiel, has been generally acquiesced in by the critical world.

e Script. Hist. Byzant: a J. G. Strittere, Petropolitæ.—“ Russos (qui Græce plerumque Ρως, interdum Ρωσος vocantur) a Ros quodam, viro forti, qui gentem a tyrannerum jugo liberavit, nomen accepisse referunt.”—*Summarium de Russis*, tom. ii. p. 939.

* “ Hist. Roman Emp.” vol. v. p. 560 (note 43.)

† ΕΙΤΕ Χαζαροι, ΕΙΤΕ Τυρκοι, ΕΙΤΕ ΚΑΙ ΡΩΣ, η ἑτερον το εθνος των βορειων και συνθηκων.—“ Either the Chazari, or the Turks,

"Rosch, *Russi*; Meschech, *Moschi*:" said Vitringa. And to this decision of the ablest scholars among Christians, the learned Jew, whom I have above quoted, entirely assents.

Thus then we discern the modern names of RUSSIA and of Moscow, or MOSKWA*; in the antient names of Ros and Mosc. But how are we to apply the third and last name, TOBL, *Tubal*, or *Thobel*; which is associated with the two former names in this remarkable Title?

The association itself sufficiently points out, and directs, the application. It is not difficult to recognise, in this word, a name which naturally connects itself with the two former; and which, in conjunction with them, tends, in a very astonishing manner,

"or THE Ros, or any other of the Northern or Scythian nations." — CONSTANTIN. PORPHYR. *de Administr. Imper.* p. ii. c. 13.

* "MOSKWA or *Moscow*, the antient capital of the Russian Empire, and residence of the Czars, and which is the largest city in Europe, derives its name from the river MOSKWA, which runs on the south side of it." — BUSCHING'S *Geography*, vol. i. p. 452.

to determine and fix the *proper object* of the prediction. The river TOBOL gives name to the city *Tobolium*, or *Tobolski**, the metropolis of the extensive region of SIBERIA, lying immediately eastward of the territories of *Moscovy*, or *Mosc.* Tobol and Mose are mentioned together in a former chapter of the same Prophet†, where they are characterized as nations trading in copper; a metal which it is notorious abounds in the soil of *Siberia*. And thus the THREE DENO-

* “*Tobolsk*, in Latin *Tobolium*, the Capital of all
 “ *Siberia*, and the residence of the Governor-General,
 “ lies in lat. 58° 12’ on the Irtis, not far from the in-
 “ flux of the TOBOL into that river.—All ecclesiastical
 “ persons and affairs in *Siberia* are under the juris-
 “ diction of the Metropolitan of *Tobolsk*.—The name
 “ *Sibiria*, or *Siberia*, was originally applied, and still
 “ properly belongs only to the south part of the pro-
 “ vince of *Tobolsk*; but, in a more extensive sense, it
 “ now includes all the northern part of Asia which
 “ borders on *Russia* to the West, on the *Ice-Sea* to the
 “ North, on the *Eastern Ocean* on the East, and on
 “ *Great Tartary* to the South.” — BUSCHING’S *Geo-*
graphy, vol. i. p. 506, 483.

† Ezek. xxvii. 13.

MINATIONS united in the Prophecy point out, with equal capacity and conciseness, those widely extended regions, which, at the present day, we denominate collectively, THE RUSSIAN EMPIRE.

Since this interpretation of the name of TOBL first enforced itself, I have fallen upon the following remarkable and apposite observation in a work of the late eminent Professor Michaelis, in which he examines the opinions of Bochart upon the subject of the ancient Hebrew Geography. In considering the passage of Ezekiel's Prophecy now under examination, he assumes the three Hebrew names in question as the Greek translators rendered them of old ; and he then points out the propriety, or rather the necessity, of applying the *last name* to *Siberia*, if the two former are applied to *Russia* and *Moscovy*. " I wonder (says he) that those persons " who see the Moscovites in the name of " *Moshoch*, do not also refer the name of " *Tubal* to *Siberia*; whose principal city " *Tobolski*, more modern indeed, but deriving its name from the primeval river the

“ TOBOL, might acquire the sound of *Thubal*: especially since Siberia is, and always
 “ was, rich in copper; its inhabitants hav-
 “ ing formerly made use of that metal
 “ instead of iron, as is demonstrated by the
 “ copper knives, or blades, which are every
 “ where found in the antient sepulchres of
 “ the country. Yet I do not write this as
 “ thinking it probable, that the sacred wri-
 “ ters should have spoken of the inhabitants
 “ of the country lying on the river TOBOL,
 “ but because it seems to me *a great want*
 “ *of consideration, that TOBOLSKI should be*
 “ *overlooked by those who think they discover*
 “ *Moscow in the name of MESCHECH*.”*

III. That learned writer would perhaps
 have settled his fluctuating opinions upon
 this, and all the other points connected with

* “ Miror tamen, eos qui in *Meschech* Moscovitas
 “ vident, non et *Thubal* ad SIBERIAM referre; cujus
 “ urbs primaria *Tobolska*, recentior illa quidem, sed ab
 “ æterno flumine TOBOL nomen habens, posset sono
 “ *Thubalem* referre: maxime cum Siberia sit fueritque
 “ æris dives, cupro olim etiam pro ferro usa, cultros-
 “ que ex cupro faciens, qui in sepulcris antiquis cum

this important subject, if he had lived to the present eventful time, and had directed his attention to that particular point which must next engage our concern, namely, the Hebrew word *immediately preceding the name of Ros*, which our translators have rendered *chief*, and the Greek interpreters, ἀρχοντα. In examining this word, we shall discover, that the error of mistaking a *proper-name* for an *appellative-noun*, is not the only error which calls for observation and correction in this place. Another material error; which the sentence fully discloses by its internal evidence, subsists in the word immediately preceding; which at present is so interpreted as to make GOGUE the *chief* or *prince*, not of Magogue only, but also of the people of Ros, Mosc, and TOBL. This word, in the original, is נָסִי, *Nasi*.

“ mortuis conditi passim reperiuntur. Verum id non
 “ ita scribo, ut verisile existimem, scriptores sacros de
 “ accolis fluvii TOBOR. loqui, sed quod *magnæ incogitan-*
 “ *tiae* videtur, TOBOLskam ab illis prætermitti, qui in
 “ Meschech Moscuam videre sibi videntur.”— *Spici-*
legium Geogr. Hebr. Ext. p. 55.

But the sentence, when duly and critically examined, rejects that interpretation altogether; since GOGUE, the individual in question, is described as “*of the land*,” that is, (by a construction common to the Hebrew with the Greek tongue,) “*Sovereign of the land*” of Magogue: *there* is his proper dominion, and *there* are his subject nations. “Whoever reads Ezekiel, (says Michaelis), “can hardly entertain a doubt, that GOGUE “is the name of a sovereign, and Magogue “that of his people;—the Prophet speaks “of *the former*, not as a people, but as AN “EMPEROR*.” To the same purpose, is the observation of Vitringa already produced. It is not necessary to the sense, therefore, to suppose, nor is it at all probable, that the same person should be *again* described, as the sovereign of *other* countries, (viz. Ros, Mosc, and TOBL,) when he had been already properly distinguished, as the sovereign of

* “Ezechielem legenti vix dubium videre potest, Gog “regis nomen esse, Magog populi;—de illo, non ut de “populo sed IMPERATORE loquitur.”—*Ibid.* p. 33.

MAGOGUE. But those three names point to the sequel of the Prophecy, which proceeds to declare, that the Invader should be calamitously overthrown in his invasion :—*of what country?* Of that, namely, which had been mentioned in the opening of the Prophecy, and which is no where else expressed, but only figuratively described, in the sequel.

Now the Prophecy affirms, two several times, that “*He shall ascend towards that land as a CLOUD to cover it.*” This comparison, of *a cloud*, seems to be thus repeated, in order to lead our minds to the apprehension of the *true signification* of that particular word in the title, with which we are at present engaged. That equivocal word (נָשִׂי, *Nasi*), which is rendered in the Greek by ἀρχων, in our translation by *chief*, and in that of Archbishop Newcome by *prince*, is derived from the Hebrew נָשָׂא, *Nasa*; which, as Mr. Parkhurst has justly observed, “is a most extensive root;” signifying, *to stir up, to lift up, to exalt, to ascend, &c.*: from

which significations, the derivative noun נָשִׂיא, *Nasi*, has acquired the twofold sense of CLOUD and PRINCE. Thus when it is said, three several times, in the Scriptures, “*He maketh THE CLOUDS to ascend from the extremity of the earth**,” the word employed to signify *clouds*, is נִשְׂאִים, or נִשְׂאִיָּם†, *Nesiim*; the singular of which, נָשִׂיא, *Nasi*, is the very word used here, in the Title of the Prophecy, to designate *the Invader*, whose *invasion* is immediately afterwards twice illustrated by *the ascent of A CLOUD*. But, of the *two significations* which *equally appertain* to this equivocal word in the Hebrew, viz. *cloud*, and *prince*, that which properly belongs to it in this place can only be determined by *the general import of the context*. And since, as I have shown, it cannot have been employed to denote *the dominions of GOGUE*, which are previously declared to be “*the land of Magogue;*” since

* Psalm cxxxv. 7. Jerem. x. 13. li. 16.

† Comp. Prov. xxv. 14.

that Invader is eminently characterized in the body of the Prophecy, as "*a cloud*" menacing a land; and since the word to be determined signifies *cloud* as well as *prince*; no reasonable doubt can remain, that *the former* of the two significations, (although so long overlooked,) is that which properly and peculiarly belongs to it in this place. The TRUE TITLE of this wonderful Prophecy will therefore stand at length thus lucidly exposed:

"GOGUE, of the land of MAGOGUE, THE CLOUD
"of Ros, Mosc, and TOBL!"

How suitable is this compellation of AN INVADER, of whom the Prophet presently proceeds to declare, "*Thou shalt come up as*
"A STORM, *thou shalt be as A CLOUD to*
"cover the land!" And again: "*Thou shalt*
"come against My people as A CLOUD to
"cover the land!" That he should be described as *the cloud* of the countries which his ascent menaced, is equally sublime and natural; and conformable to the conceptions and figures in use among mankind. Thus Cicero, in his oration against Verres, calls him "THE TEMPEST, or STORM, of the

“ SICILIANS :—TEMPESTAS SICULORUM*.” And, in another oration, he designates Clodius, “ THE STORM of his native country, the “ WHIRLWIND and TEMPEST of peace and “ tranquillity†.” Much in the same manner, Homer makes the consternation of Ajax describe the onset of Hector as “ a cloud,” spreading darkness on every side; calling him, “ THE CLOUD of war,”

————— πολέμοιο ΝΕΦΟΣ, περι πάντα καλύπτει
 *ΕΚΤΩΡ ‡.

Which figure is borrowed by Pindar ||. It is likewise familiarly, and very commonly, employed to describe a numerous and armed host. So Plutarch, representing the assemblage of Northern nations which, in the time of Marius, threatened to overwhelm Gaul and Italy, says, “ *that they appeared ready to*

* “ Hiemi sese, fluctibusque committere maluit (Pub. Rupilius) quam non istam communem SICULORUM “ TEMPESTATEM calamitatemque vitare, ii. 37.”

† Tu PROCELLA patriæ, TURBO et TEMPESTAS pacis et otti.—*Pro domo sua.* c. 53.

‡ Il. xvii. 243.—*Schol.* επει πανταχοθεν ημας εσκόλωσεν
 ο Έκτωρ, καθαπερ ΝΕΦΟΣ πολεμην.

|| Nem. x. 16.

“ *break over those countries like A CLOUD.*”—
ὥσπερ ΝΕΦΟΣ ἐμπεσοιεν τῇ Γαλατικῇ καὶ τῇ
Ἰταλίᾳ *. And we know, how frequently
an entire army is described by its CHIEF.

And not foreign to this employment of
the figure, is that of Virgil, in his descrip-
tion of a firm and calm resistance to the
assailment of war: a description which, in
a secondary view of the subject, may with
the utmost justice be applied to the settled
magnanimity, with which the actual sove-
reign of Ros, Mosc, and ToBL, disposed
his mind to “ *sustain THE CLOUD of war,*”
which was advancing against his Empire.

“ Ac velut, effusa si quando grandine nimbi
Præcipitant, omnis campis diffugit arator,
Omnis et agricola, ut tuta latet arce viator,
Aut amnis ripis, aut alti fornice saxi,
Dum pluit; in terris ut possint, sole reducto,
Exercere diem : *Sic obrutus undique telis*
Æneas, NUBEM belli, dum detonet; omnem
Sustinet †.”

“ As when the rattling hail impetuous pours,
And the wide field smokes with the rushing show’rs,

* “Vit. Marii,” vol. ii. p. 320. 3vo. † “Æn.” x. 803:

To the safe shelving banks the swains repair,
 Or to some cavern'd rock ; and, shelter'd there,
 Wait till the furious tempest breaks away,
 And then renew the labours of the day.
 So, ply'd by show'rs of jav'lines from afar,
 ÆNEAS *calm sustains* THE CLOUD of war."

It was the ancient misapprehension of the import of *this word*, by which it was taken in the sense of *chief* or *prince**, that gave rise to a traditional belief, not unfrequent in some parts of Europe, that GOGUE

* It may be well to consider, more particularly, the causes which have hitherto prevented the proper interpretation of this word in the passage before us. The chief and governing cause, has been the want of experience of *the fact* which could alone determine and fix the interpretation. But other, and secondary, causes have contributed. The plural word נְשִׂיִם, *Nesim*, occurs only four times in the Hebrew Scriptures with the sense of *clouds*, though it occurs several times with that of *princes*. Its singular נָשִׂי, *Nasi*, occurs also several times ; but, in every other instance, except this of Ezekiel, with the sense of *prince*, or *chief*. From hence it has been hastily inferred, that the singular *never* denoted *a cloud*, and that it was used in that sense *only in the plural*. And, as the word is here used *in the singular*, it has been inveterately assumed

and MAGOGUE presignified *the Russian power*; a belief, inexplicable to those who are acquainted only with our common translation of Ezekiel, and who are therefore not aware, that the proper-name of Ros (which was incontestably an ancient name of *the RUSSIAN people*), is *an original and essential member of this Prophecy*. The prevalence of which opinion caused Michaelis, in

to signify a *prince*. But this inference was much too rapid; the quantity of the Hebrew language contained in the books of the Old Testament; in which many of its words are used only once or twice, many are certainly not introduced at all; does not supply a criterion of all the capacities of that language, sufficiently complete to authorize the conclusion. We must therefore resort to the general analogy of languages. It has been supposed, that נֶשִׂיִּים, *Nesiim*, signified *clouds* in the plural only; as many words in the Latin are represented to be employed only in the plural number, and have, therefore, been classed by Grammarians under the head of *Heteroclites in number*. But, even in Latin, this arrangement is known to be erroneous and unfounded; for the rule is drawn merely from a *later practice*, and not from any *fundamental principle* of the speech. And accordingly, we find that many of the words represented as unused in the

endeavouring to appropriate the name of Ros to the *Asiatic* Russians exclusively, to conclude his argument with these remarkable words:—"Let those, therefore, who interpret the Prophets, cease to dread any longer *the* RUSSIAN Power, in the names of *Gogue* and *Magogue*.—*Desinant ergo, qui Prophetas interpretantur, ad GOGI et MAGOGI nomen*

singular, were nevertheless so employed by writers earlier than those who are made the standard of the language to us. Of these we may instance the words, *Lemures, Manes, deliciæ, divitiæ, liberi*; all of which, though presented to us as words *having no singular*, are nevertheless to be found in the singular number.

Thus Apuleius: "*Veteri Latina lingua reperis Lemurem dictitatum.*" He adds, of the same: "*Manem Deum nuncupant.*"—*De Deo Socrat.* Plautus more than once employs the word *delicia*, where the standard writers use only *deliciæ*: *Trucul. v. 1, 29. Rud. ii. 4, 13. Divitia*, is quoted in the singular form by Nonius, 7. 64. from Accius, a writer who lived about 200 years *ant. Chr.* "*æternabilem divitiam partissent.*" And *liber* is used for a *child* even by Quintillian, in the singular: "*liberi et parentis affectus.*" *Declam. ii. pro Caco. c. 8. p. 45.*—Without extending these examples any further, we may be

“*potentiam horrescere RUSSORUM* *.” But, by discerning that GOGUE is here described, not as “*the Prince*” of Ros, Mosc, and TOBL, but as an ascending “CLOUD” threatening to involve and overwhelm those regions, the ground of that chimerical apprehension is fundamentally taken away.

IV. We are next to consider the regions, or nations, from which the invading host was to proceed. The Prophet informs us, that they should consist of MAGOGUE, in chief, with GOMER and TOGARMAH associated †;

sure that these and other words were used in the singular, before a later practice confined them to the plural: And thus, though the plural נִשִּׁים, *Nesim*, is used four times where the *collective clouds* of the heavens are spoken of; yet no critical reason can be alleged, why the singular נִשִּׁי, *Nasi*, might not have been used, in a figurative description, where *one great Invader* is compared to “*a cloud* ;” which figure is confirmed by the parallel and responsive term עֶנָן, *a cloud*, in the two following verses, 9 and 16. But the more common signification was adopted for this mysterious passage, at first sight, as seeming to convey a meaning more immediately intelligible; and yet, as it now appears, it is altogether erroneous and unintelligible.

* “Geogr. Heb. Ext.” p. 55:

† See notes to Ezek. xxxviii. 5 and 6.

let us therefore now inquire, where were the regions of *MAGOGUE and GOMER*?

We know, from the Hebrew Scriptures, that these are the names of two sons of Japhet; and it is to ancient Hebrew authority alone that we can resort, to learn where, according to the common repute of the Hebrew people, the nations which descended from those two heads of families, and which *long retained the proper-names* of those heads, were spread and established. Josephus is the earliest Hebrew authority, of weight and learning, to which we can address ourselves; and he distinctly informs us, “ that
“ Japhet, the son of Noah, had seven sons;
“ who, proceeding from their primitive
“ seats in the mountains of Taurus and
“ Amanus, ascended Asia to the river Tanais (or *Don*); and there *entering EUROPE*,
“ *penetrated as far WESTWARD as the Straits*
“ *of Gibraltar, occupying the lands which*
“ *they successively met with in their progress;*
“ *(all of which were uninhabited); and be-*
“ *queathed their names to their different fami-*
“ *lies, or nations. That GOMER founded the*
“ *GOMARI, whom the Greeks, at that time,*

“ called GALATÆ, — τὰς ΝΥΝ ὑφ’ Ἑλλήνων
 “ ΓΑΛΑΤΑΣ καλεµενες; — and that Magogue
 “ founded the MAGOGÆ, whom the Greeks
 “ then called SCYTHÆ, Σκυθαί*.” It only
 therefore remains for us to ascertain, which
 were the nations that the Greeks, in the time
 of Josephus, called *Scythæ*, and which
 they then called *Galatæ*; and to observe,
 whether the *geographical affinities* of these
 nations are such as answer to those which
 are plainly required by the Prophecy for
Magogue and *Gomer*.

Herodotus, the most ancient *Greek writer*
 whom we can consult, and at the same
 time the most inquisitive and correct; and
 who tells us, that he took particular pains to
 obtain information upon the point; acquaints
 us, “ that the name *Scythæ*, was a name given
 “ by the Greeks themselves to an ancient and
 “ widely extended people of *Europe*, who had
 “ spread themselves from the river *Tanais*,
 “ or *Don*, WESTWARD, along the banks of
 “ the *Ister*, or *DANUBE*†.” — “ The Greeks

* “ *Antiq. Ind.*” lib. i. c. 6.

† Lib. iv;

“ (observes the acute and accurate Major
“ Rennel), appear to have *first used the term*
“ SCYTHIA, in its application to their neigh-
“ bours *the Scythians of the Euxine*, who
“ were also called *Getæ*, or *Gothi*; and
“ were those who afterwards subdued the
“ Roman Empire: and from which original
“ stock the present race of people in Europe
“ seem to be descended.” And again :
“ The *Scythians of Herodotus* appear to
“ have extended themselves in length from
“ *Hungary, Transylvania, and Wallachia*, on
“ *the Westward*; to the river *Don* on the
“ *Eastward**.” This was the information
which Herodotus was able to procure in the
sixth century before Christ, when the in-
terior of Europe was very partially known
to the Greeks; and his report, as far as it
goes, is in perfect agreement with that of
Josephus, concerning *the progress of Magogue*
and Gomer. In these same regions the
Scythæ continued many ages after Herodo-
tus, and even long after the time of Jose-

* “ Geogr. of Herod.” p. 47, 48, 61.

phus; for Dio Cassius, who lived 150 years after Josephus, and above 200 years after our Saviour, relates, that Pompey, in his return into Europe from Asia, “determined to pass to the Ister, or Danube, “through the Scythæ; and so to enter “Italy*.” These were the *original* Scythæ. But Herodotus further reports, that a portion of this same people, in an afterage, turned back from the European seats of their fathers, and established themselves in Asia: and from these sprung the *Asiatic Scythæ*, who in process of time almost engrossed the name to themselves.

From hence it would appear, that the name of *Scythæ*, by which name we are to interpret that of *Magogue*, although it properly denotes *a nation of Europe*, yet, if it be taken *by itself*, is of very vague and undeterminate import; so undeterminate indeed, as to admit of no accurate or particular specification. Wherefore Michaelis was led to remark; “that the name of

* προς τον Ιστρον ΔΙΑ ΤΩΝ ΣΚΥΘΩΝ ΕΛΘΕΙΝ, ΠΑΝΤΕΥΘΕΝ ΕΣ ΤΗΝ ΙΤΑΛΙΑΝ ΕΣΒΑΛΕΙΝ.—Lib. xxxvii. c. 11.

“ *Scythians* is of such wide application, embracing nations so extremely different in language, origin, and local dwelling, (since some include the Celts and Germans among the *Scythians*,) that he who maintains that Magogue signifies the *Scythians*, has said little or nothing*.”

But the provident terms of the Prophecy have effectually guarded against the consequences of this uncertainty in the present instance, by associating with the name of Magogue another name, of precise and definite signification; by means of which, a determination is given to the name of Magogue in this prediction, entirely sufficient to limit and fix its application. This is the name of GOMER, “called GALATÆ by the *Greeks* ;” and the oversight of this most material circumstance, is one of the many marks which betray the superficial and fanciful manner in which the learned commentator, just mentioned, has conducted his interpretation of these proper-names.

* Ibid. p. 26.

But, since the name of SCYTHÆ, (i. e. *Magogue*,) is here to be considered, *not by itself*, but *in geographical connexion with GALATÆ*, or GOMER, we have only to inquire, whether any geographical affinity is really ascribed by the Greeks to the *Scythæ and Galatæ*? and to ascertain, to what regions of the earth those names, *so associated*, were applied. If we can discover these two points, we ought thereby to have discovered specifically the *Magogue* of the Prophecy, which would be able to associate to themselves the region, or people, of *Gomer*.

If we extend our researches concerning the *Scythæ* to a later age than that of Herodotus, when the continent of Europe was more extensively known, we shall find that Diodorus Siculus, who lived about a century before Josephus, traces them much farther into Europe than the Danube; even to the shores of the Baltic, and *to the very confines of the GALATÆ of the Greeks*. In speaking of the amber found upon the shores of that sea, he there places the region expressly denominated, "*SCYTHIA above, or North of,*

“ GALATIA ”—ἡ ΣΚΥΘΗ, ἡ ὑπερ τὴν ΓΑΛΑΤΙΑΝ*.” In which description we at length find *the* SCYTHÆ, or *Magogue*, in the immediate neighbourhood of *the* GALATÆ of *the* Greeks, or GOMER.

And have we need to inquire, *who* were “ *the* GALATÆ of *the* Greeks ” in the time of Josephus? It is most astonishing, that any scholar should have put himself in active search for an object which lay so closely at his foot; yet such has been the extraordinary proceeding of the same learned German. GALATIA, Γαλατία, is the common and familiar name used by all the earlier Greek historians for, GAUL, the *Gallia* of the Latins; and GALATÆ, Γαλαται, is no other than the common Greek name for the GAULS, or *Galli* of the Latins: as every one knows, who has ever opened the histories of Diodorus, Strabo, Plutarch, Appian, or Dio Cassius †.

* Lib. v. c. 23.

† “ Græci Galliam Γαλατίαν (*Galatiam*), et Gallos Γαλατας (*Galatæ*), ut plurimum appellant, atque sic “ Polybius, Siciliota Diodorus, Dio Cassius, *Josephus*, “ Pausanias, alii: *posteriores* autem cum Latinis

“All the *Galatæ*” (or *Gauls*), says Strabo, “were called *Celtæ* by the Greeks* ;” and the converse is equally true: “the *Celtæ* were called *Galatæ* by the Greeks, and *Galli* by the Latins.” To inquire *who* were the “*Galatæ* of the Greeks?” is therefore all one, as to inquire *who* were the *Galli* of the Romans? We need not to waste time upon this plain subject. Josephus, who wrote in Greek, used the name of Γαλαται, *Galatæ*, to denote that people; had he written in Latin, he would have used the name of *Galli*. A colony of these *Galatæ*, or *Galli*, indeed, in the third century before Christ, emigrated from Gaul and established themselves in *Asia minor*; where they were ever after called by their

“Γαλλες, et regionem Γαλλίαν dixerunt.”—*Cellarius*, lib. ii. c. 2. Even as late as the Frankish historian, Gregory of Tours, A. D. 580, we find the name of *Galatæ* used as equivalent to *Galli*: “Veniens Avernos delubrum illud quod *Gallica lingua*, Vasso, *Galatæ* vocant.”—Lib. i. c. 30.

* τες συμπάντας Γαλατας, Κελτως ὑπο τῶν Ἑλλήνων προσαγορευθῆναι.—Lib. iv. p. 189.

Greek name, *Galatians*; and to these the ingenuity of Michaelis was directed, with a very subordinate attention to the parent stock and original seat in EUROPE. The "*Scythia above Gaul*," of Diodorus, "*extending towards the Baltic*," accurately describes that large tract of Europe above the Rhine, or *northern boundary of Gaul*, through which flow the rivers *Elbe*, *Ems*, and *Weser*. Here, and in the countries immediately adjoining, were the SCYTHÆ bordering upon the GALATÆ on the North; that is to say, a considerable part of MAGOGUE, *geographically associated with GOMER* *. The same historian elsewhere describes the Northern part of *Galatia*, or *Gaul*, as *confining upon Scythia*. "The Greeks," says he, "call those who inhabit Marseilles and the inland territory, and all those who dwell towards the Alps and the Pyreneean mountains,

* "*Gomer, ex quo Galatæ, id est, Galli.—Gomer, from whom proceeded the Galatæ, that is, the Gauls.*" *Isidori Origin.* lib. ix.—Isidore wrote about the year 400.

“ by the name of *Celts*; but those who
 “ occupy the country lying to the North-
 “ ward, between the Ocean and the Hercy-
 “ nian mountain, and all others as far as
 “ *Scythia*, they denominate *Galatæ*; but
 “ the Romans call all those nations by
 “ one collective appellation, *Galatæ*; i. e.
 “ *Galli**.” These geographical affinities
 unite in the name of CELTO-SCYTHÆ, men-
 tioned by Strabo. “ The ancient Greeks,”
 says he, “ at first called the *Northern* nations
 “ by the general name of *Scythians*; but
 “ when they became acquainted with the
 “ nations *in the West*, they began to call
 “ them by the different names, of *Celts*,
 “ *Celto-Scythæ*†,” &c.: and again: “ The an-
 “ cient Greek historians called the Northern
 “ nations, collectively, *Scythians*, and *Celto-*
 “ *Scythæ*‡:” which latter name plainly
 denoted the most *Western* portion of the
Scythæ, adjoining *Gaul*; of the number of
 whom were the *Scythæ on the North of the*
Galatæ, or the Σκυθαι ὑπερ Γαλατῶν.

* L. v. c. 32. † L. i. p. 33. ‡ L. xi. p. 507.

And now, what intelligence is so dull as not clearly to discern, in this general description, that extended and powerful portion of *the West of Europe*; comprehending ancient Gaul, Belgium, and the countries bordering thereupon; which constitute what has been called, in our day, THE EMPIRE OF FRANCE?

But (it will naturally be asked), if GOMER indeed denotes the *Gauls*, and if MAGOGUE with GOMER associated is to be understood of THE FRENCH EMPIRE, why is *Gomer* only a *secondary* name in the description? why is it not rather *the principal*? since it points immediately to FRANCE. Let us mark well the answer, which waits to be given to this pertinent question. "*Scythia above Gaul*"—ἡ Σκυθία ἡ ὑπὲρ τὴν Γαλατίαν, or *Magogue above Gomer*—through which flowed the rivers Elbe, Ems, and Weser, was the country from whence proceeded principally that renowned people, who, in the early ages of Christianity, formed an extensive confederacy with their kindred nations upon the Rhine, that had migrated successively

thither from the regions of the *Danube**; and who, under the common denomination of FRANKS, overran Gaul and subdued it; and, finally establishing their power and population in the conquered country, permanently superseded the name of Gaul by that of FRANCE. “As for the seats of the Franks,” say the authors of the ‘*Universal History*,’ “it appears from their constant excursions into Gaul, that they dwelt on the banks of the *Rhine*, in the neighbourhood of Mentz. All historians speak of them as placed there till their settling in Gaul.—Their country, according to the best modern geographers and historians, was

* “Tradunt multi, eosdem (*Francos*) de *Pannonia* fuisse digressos; et primum quidem litora *Rheni* amnis incoluisse.” — GREGORY of TOURS, *Hist. Franc.* lib. ii. c. 9.

“In litore *Danuvii fluminis* et maris *Oceani* disse:—qui, Europam pervagantes, cum uxoribus et liberis *Rheni* ripam occuparunt.” FREDEGARIUS, *Epitom. Gregor. Tur.* c. ii. — Compare with this statement, the course and seats of the *Scythæ* of Herodotus, and of the *Magogue* of Josephus, as represented above at page 37.

“ bounded on the North by the ocean; on
 “ the West by the ocean and the Rhine; on
 “ the South by the Mein; and on the East
 “ by the Weser*,” &c.

These, therefore, were the ΚΕΛΤΟ-ΣΚΥΘΑΙ, or ΣΚΥΘΑΙ ὑπὲρ τὴν Γαλαλίαν, the CELTO-SCYTHIANS, or SCYTHIANS *on the Northern confine of GAUL*; that is, MAGOGUE *in contiguity with* (and afterwards the conquerors of) GOMER. “ The nations of *Gaul*,” says Mr. Gibbon, “ were gradually confounded under the name and government of *the FRANKS*†.” Thus, in effect, was the name of *Magogue* rendered paramount in *Gomer*: and so great was the ascendancy which the new name obtained among the nations of Europe, that it came at length to be applied, by the *modern Eastern nations*, to *all the Western people of that Continent*, in the same manner as the name of *Magogue* had been applied of old, by the *ancient nations of the East*. “ A name of some German tribes *between the Rhine*

* “ Universal History,” b. iv. c. 28, p. 372, 8vo.

† “ Hist. Rom. Empire,” ch. xxxviii.

“ *and the Weser,*” observes the same historian, “had spread its victorious influence
“ over the greatest part of Gaul, Germany,
“ and Italy; and the common appellation
“ of FRANKS was applied by the Greeks
“ and Arabians to the Christians of the
“ Latin church, *the nations of the West, who*
“ *stretched beyond their knowledge to the shores*
“ *of the Atlantic Ocean* *.” Thus, in the name
of FRANKS, the modern name for *Scythæ*
above Galatia, or *Celto-Scythæ*, we detect a
name corresponding directly to the *Magogue*
of the Prophecy; as in the name of GAUL,
the *Galatæ of the Greeks*, we detect the name
which exclusively answers to that of GOMER.

In strict agreement with this interpretation, were the conjectures and persuasions of various ancient writers of eminence in both churches, Christian and Jewish. Eusebius applied the name of *Magogue* to *the Celts*, or *Gauls*; Ambrosius to *the Goths*; the author of the “*Alexandrian Chronicle*” to *the Aquitani*, or inhabitants of *the South-west of Gaul*;

* Ibid: ch. liii.

and the Chaldean interpreter to *the Germans*: all looked for the MAGOGUE of Scripture in *the West of Europe*. The *Scythæ* of Asia, who, as we have seen, were only a partial emigration, or reflux, from their ancient stock in Europe, cannot, with any soundness of criticism, be taken account of in this argument; and yet on these it is, that Michaelis has wasted the learned time and ingenuity which he has bestowed upon this subject.

With respect to TOGARMAH, the last invading nation named in the prediction, I shall content myself, in this place, with the general argument contained in the proposition of that learned German, (reserving what I may deem necessary to observe concerning this name, for a note on the verse of the Prophecy in which it occurs): “If Gomer denotes the Gauls, Togarmah must denote *some nation of the Gauls* *.”

These, then, were the regions that were to supply the numerous and formidable armies,

* See note on Ezek. xxxviii. 6.

with which their arrogant and mighty LEADER, prophetically denominated GOGUE, was "*to ascend as A CLOUD,*" threatening the general investment of Ros, Mosc, and TOBL.

VI. Let us now consider, with due attention, this name of GOGUE, in the Hebrew גוג, and in the ancient Greek ΓΩΓ, prophetically assigned to THE LEADER *of those armies.*

It is plain, to every one acquainted with the power of those ancient letters, that this name ought to be pronounced with the *o* long, as in the words *vogue, rogue, Hogue,* and not short, as in *fog, log, dog,* as it is erroneously, though universally pronounced amongst us; and therefore, in order to convey its legitimate sound by the power of our own and some other modern alphabets, that it ought to be written, *Gogue,* as also, Magog should be written *Magogue:* in which forms I accordingly use these words.

There is no name in the Scriptures, which has more puzzled the Biblical critics than this of GOGUE. The depths of Hebrew etymology have been explored in vain, and

the versatile efforts of ingenuity in vain exerted, in the search of a mystical sense which might attach upon this name. It is true, that in 1 Chron. V. 4. we find the name *Gog* in our English Bible, as an Hebrew name, among the Reubenites; but the ancient Greek Interpreters teach us, that in that place it was properly enounced *Goug*, Γουγ, and not *Gogue*, Γωγ. But the name in Ezekiel's Prophecy is not an Hebrew, but a Gentile name; and Michaelis has therefore well remarked upon it, "that the origin of
 " a barbaric or foreign name, ought not
 " to be sought for in the Hebrew, nor in
 " any of its kindred tongues, as many have
 " erroneously done*." And no better success has attended those who have taken a more reasonable and practieal course, and who have endeavoured to detect the region to which it properly appertains, *by discovering some ancient nation in whose history the name may be found.* Neither the name of

* "Barbarico nomini origo ex lingua Hebraica eique cognatis non quærenda, in quo plures errasse video."
 —*Supplem. ad Lex. Heb.* p. i. p. 276. 11, *Gogue*:

Gyges *, king of Lydia, nor that of the *Chach* (or *Shah*), of the Tartars, written *Gog* by one French traveller †, but to be pronounced short, *Gag*, (both which names have been brought forward with a view to throw light upon the Gogue of Prophecy), have served to contribute any illustration whatever capable of affording instruction, or satisfaction, either to the ingenious authors themselves, or to their readers; the name still appears to stand alone, without any internal reason for its adoption, and without a *parallel* in the histories of any of the nations among which search has been made. This failure, we can only regard as a consequence of attempting to explain or apply the name by human subtlety alone, and before *actual events*, the *only keys* granted to man for explicating the arcana of Prophecy, have arrived to unfold them.

But the wonderful events which WE have witnessed, and which WE *still are witnessing*, and the minute and stupendous correspond-

* GROTIUS, in Ezech. xxxviii. 2.

† MICHAELIS, *ibid.* & "*Geogr. Heb. Ext.*" i. 34, 35.

ence with the figures of Prophecy which those events reveal, direct and define our prospect; and thus fix and concentrate the thoughts upon *one great point of survey*, by a steady attention to which many things rise out to view, which otherwise would not have been discerned. It is in this contemplation that we are at length led to discover, that the name of GOGUE, ΓΩΓ, which seemed to be without a parallel in the history of mankind, and foreign to every known nation of the earth, is, in truth, *a proper-name well known to FRANKISH HISTORY*; and borne, in one notable instance, by an ancient ruler of that people, which, as we have already seen, answers immediately to the MAGOGUE of the Sacred Oracles. We find, that GOGUE was the proper-name of *the First MAJOR DOMUS REGIÆ, or MAYOR OF THE PALACE of the FRANKS, of whom authentic history makes positive and particular mention*; and who, after having been exalted by the voice of the nation to his high eminence of power, fell by a violent and sanguinary death.

That we should find *this same name* poetically, or figuratively, applicable to *another* ruler of the *same people*, who was to follow him in a distant age; whose rise was to be eminently great, and his fall stupendously rapid and disastrous; is a circumstance of so extraordinary and striking a nature, as to render it of importance that this neglected portion of early Christian history should be brought forward into view; the apparent insignificance of which has caused it to be overlooked by all our own historians, even by the historian of "*The Decline and Fall of the Roman Empire*," although it has constituted, for upwards of a thousand years, an integral part of the national history of the FRANKS, or FRENCH.

The name of this personage appears in the Frankish writers (all of whom wrote in Latin), under the double form of Gogo (*onis*), and Gogus (*i*)*; those differing Latin terminations and inflexions having been suffixed to the original name. But

* "Gogus, idem qui Goco."—Not. in p. 79, tom. iv.
"Rer. Gall. & Franc. Scriptor."

although most modern authors have followed those Latin forms, the name has nevertheless been preserved in the vernacular tongue, with its genuine, original, and simple enunciation of GOGUE*, exactly answering to Γωγ, or *Gogue*, of the Hebrew and Greek.

At the death of Clotaire, son of Clovis, the Frankish monarchy was divided among his sons. Sigebert inherited that portion of the divided monarchy which was called the kingdom of *Austrasia*, comprehending the *North Eastern* part of France. About sixty years after his death, in 575, and twenty years after the death of his queen Brunehaut, or Brunchild, in 613, (which was nearly as soon as the events of his reign could be committed with fidelity and safety to history;) Fredegarius, or the author of the history under that name, undertook the task; and taking the recent Frankish history

* “Gogon, que d’autres nomment GOGUE — étoit
 “un des seigneurs des plus qualifiés de la cour de
 “Sigébert, roi d’Austrasie. Ses grandes qualités
 “porterent ce prince à le choisir pour *Maire de son*
 “*Palais.*” — *Dict. de MORERI*, p. 250. Art. *Gogon*.

of Gregory of Tours for his groundwork, he carefully enlarged and supplied such particulars as the peculiar position of Gregory, the contemporay of Sigebert, caused him either to mutilate or suppress. Of the history of GOGUE, we have received the following account from Fredegarius.

“ When Sigebert saw that his brothers
“ had contracted marriages with women of
“ inferior condition ; he sent GOGUE on an
“ embassy to Athanagildus, king of Spain,
“ to demand his daughter, Bruna, in marriage. Athanagildus sent her, with great
“ treasures, to Sigebert ; and in order to
“ add greater dignity to her name, it was
“ changed to Brunechildis. Sigebert received her for his consort, with great
“ rejoicings.

“ Prior to this event, and during the infancy of Sigebert, the Austrasian Franks
“ had made choice of the Duke Chrodinus,
“ to be MAJOR DOMUS REGIÆ, or *Mayor of the Palace* ; because he was a man of
“ vigorous conduct in affairs, fearing God,
“ endued with patience, and possessing no

“ quality but what rendered him dear both
“ to God and men. Chrodinus rejected the
“ honour proferred to him ; saying, ‘ I am
“ unable to establish peace in Austrasia ;
“ *for all the nobles and gentry of all Austrasia*
“ *are allied to me by blood ;* and I have
“ not the power of enforcing discipline
“ among them, or of taking away the life
“ of any man. They will all rise against
“ me, to follow their own superstitions ;
“ and God forbid, that their actions should
“ draw me into the condemnation of hell.
“ Choose ye therefore, *from among yourselves*,
“ whom ye may approve.’

“ *When they could find no one*, they chose
“ GOGUE, the tutor of the prince, by the ad-
“ vice of Chrodinus, to be the MAJOR DOMUS
“ REGIÆ. And, on the following morning,
“ Chrodinus repaired the first to the dwell-
“ ing of GOGUE, and placed his arm upon
“ his neck *; which the rest perceiving, they
“ all followed his example. And thus was
“ the government of GOGUE prosperous ;
“ until he brought Brunechildis (or *Brune-*

* See the note from Aimoinus, p. 60.

“ *haut*) out of Spain. But she soon ren-
 “ dered him odious to Sigebert, who, by
 “ her instigation, put him to death *.”

* FREDEGARIUS, c. lvii. “ Porro Sigibertus cum-
 “ videret fratres suos uxores viles accipere, *Gogonem*
 “ causa legationis ad Athanagildum Regem (*Hispaniæ*),
 “ direxit; petens ut ei filiam suam, Brunam nomine,
 “ conjugio traderet; quam Athanagildus cum multis
 “ thesauris Sigiberto ad matrimonium transmisit. Ad
 “ nomen ejus ornandum et augendum est determina-
 “ tum, ut vocaretur Brunechildis: quam cum multa
 “ lætitia ac jocunditate Sigibertus accepit uxorem.

c. lviii. “ Ante hæc in infantia Sigiberti omnes Aus-
 “ trasii, cum eligerent Chrodinum Majorem-domûs, eo
 “ quod esset in cunctis strenuus et timens Deum,
 “ patientia imbutus, nec quicquam aliud, nisi quod
 “ Deo et hominibus placeret, in eo inveniretur, ille
 “ hunc honorem respuens, dixit: Pacem ego in Auster
 “ facere non valeo, maxime cum *omnes primates cum*
 “ *liberis in toto Auster MIHI consanguinei sint*; non
 “ possum ex eis facere disciplinam, nec quempiam in-
 “ terficere. Ipsi vero per me insurgent, ut agant super-
 “ stitiose. Eorum acta non permittat Deus, ut me in
 “ inferni claustra tradant, Eligite *alium* quem vultis
 “ *ex vobis*.

c. lix. “ At illi cum non invenirent, tunc Chrodini
 “ consilio nutritum suum, memoratum superius, *Gog-*
 “ *onem Majorem-domûs eligunt*. In crastino primus

This history of GOGUE, concise and short as it is, is nevertheless considerable, even for its length, among the short and scanty narratives which make up the Frankish history in its first ages. The same history is given, somewhat more circumstantially, in the later history of Aimoinus *, who wrote in the tenth century; and the same is also related in the celebrated ancient French Chronicles, entitled, "*Chroniques de St. Denis* †." The high authority of GOGUE,

" ad ejus mansionem perrexit Chrodinus ad ministe-
 " rium, bracle Gogoni in collo tenens. Quod reliqui
 " cernentes, ejusdem sequuntur exemplum. Pro-
 " sperum hoc Gogoni ad gubernandum fuit, quoadusque
 " Brunichildem de Spania adduxit. Quem Brune-
 " childis continuo apud Sigibertum fecit odiosum,
 " ipsumque, suo instigante concilio, Sigibertus inter-
 " fecit †."—*Epitom. Gregor. Turon.*

* "*De Gestis Francor.*" lib. iii. c. 4. & "*Rerum Gallic. et Francic. Scriptor.*" tom. iii. p. 67.

† Lib. ii. c. 25, & *Ibid.* p. 206, 7.

‡ Brachium ejus collo superponens suo, signum FUTURE
 " DOMINATIONIS dedit.—Placing his arm upon his neck, he
 " gave the token of his FUTURE DOMINATION."—AIMOIN.
de Gestis Franc. lib. iii. c. 4.

during the time that he held the Frankish reins of government, is strongly marked in the complimentary poems addressed to him by Venantius Honorius Fortunatus, bishop of Poitiers *, a distinguished poet of that age; from one of which the following passage may be worthy of selection on account of its *geographical references*, so remarkably *connecting the proper-name of GOGUE with the territory of FRANCE*.

AD IPSUM GOGONEM.

Nubila quæ, rapido perslante AQUILONE, venitis,
 Pendula sidereo quæ movet axe rota :
 Dicite qua vegetet carus mihi Gogo salute,
 Quid placidis rebus mente serenus agat.
 Si prope fluctivagi remoratur littora RHENI,
 Ut salmonis adeps rete trahatur aquis.
 Aut super uviferæ MUSELLÆ obambulat annem,
 Quo levis ardentem temperet aura diem,

* " Venantii Honori Fortunati, Pictaviensis Episc. *Poemata*," lib. vi. p. 1733, *Corp. Poetarum. Latin.*---et *Rer. Gall. et Franc. Scriptor.* tom. ii. p. 512.

1. Ad Gogonem laudatio.

2. Ad eundem Gogonem. *De Cæna.*

3. Item ad eundem.

4. Ad ipsum Gogonem.

Pampinus et fluvius medios ubi mitigat æstus,

Vitibus umbra rigens, fluctibus unda recens.

Aut MōSA dulce sonans, quo grus, ganta, anser,
olorque est,

Triplice merce ferax, alite, pisce, rate.

An tenet herbosis qua frangitur Axona ripis,

Cujus aluntur aquis pascua, prata, seges :

ISARA, SARA, CHARES, SCHALDIS, SABA, SOMENA,
SURA ;

Seu qui METTIN adit *de Sale* nomen habens?

Aut æstiva magis nemorum, saltusque pererrans,

Cuspide, rete feras, hinc legat, inde necat?

ARDENNÆ an VOSAGI, cervi, capræ, Helicis ursi

Cæde, sagittifera silva fragore tonat.—

Sive PALATINA residet modo lætus in AULA,

Cui schola congregiens plaudit amore sequax," &c.

TO GOGUE HIMSELF.

Ye clouds, whose course the NORTHERN winds impell,

Of my lov'd GOGUE some grateful tidings tell !

Say, with what health his valued life is blest ;

What peaceful cares engage his tranquil breast.

If on the banks of *Rhine* awhile he stay,

Where the rich salmon yields itself a prey.

Or where *Moselle* through vineyards guides her
stream ;

While gentle breezes cool the sultry gleam,

Or flowing waters mitigate the heat,

And with fresh waves the bowery margins greet.

Or where *the Meuse* in murmurs soft is heard,
 Mid threefold wealth, of vessel, fish, and bird.
 Or where *the Aisne* through grassy banks is borne,
 Whose waters nourish pasturage and corn.
 Or if by *Oise*, by *Sare*, by *Cher*, or *Scheld*,
Somme, *Sambre*, *Saur*, the loit'ring Chief beheld.
 Or where *the Seille*, with mouth expanded, laves
 METZ' stately bulwarks with her copious waves.
 Or if in forest-shades he seeks his prey,
 With toil or spear, to capture or to slay.
 Or if on *Ardenne's* wild, or *Vosge's* height,
 The echoing woods resound his arrow's flight.
 Or if, return'd beneath his PRINCELY DOME,
 Their LORD, a zealous people welcome home:" &c.

Of the origin or family of GOGUE, this first *Maire du Palais*, or DUX FRANCORUM, of the kingdom of Austrasia*, we find no mention made in history; but it is plainly to be collected, from the words of Chro-dinus, that he had *no consanguinity with either the nobles or gentry*—the "*primates*" or "*liberi*"—of that kingdom; and it seems equally implied, in the words of Fredegarius,

* *Maires du Palais des rois d'Austrasie*—

1. GOGON, sous Sigebert I., qui le tua vers l'an 567.

Dict. de MORERI. MAI. p. 101.

that he was *not a native of the kingdom*, since he was elected to his dignity because the Austrasians could find *no one among themselves*. The account of his violent death, as reported by Fredegarius, remained an undisputed part of the Frankish or French history, from the time of that historian till about the middle of the sixteenth century, when it was first called in question by a very learned and ingenious French lawyer, Etienne Pasquier*, who attempted to vindicate Brunehaut, wife of Sigebert, from the heavy charges under which her memory had constantly laboured for nearly a thousand years; and his arguments have found effect with some modern French writers, though they have been rejected and refuted by others equally eminent for historical research†. The principal argument which has been enforced to disprove

* "*Recherches de la France*," lib. v. c. 14, &c.

† The editors of MORERI'S "*Dictionary*" adopt the new suggestion, of Pasquier, in the article "*Gogon*;" although they follow the ancient Frankish history, in the article "*Maire du Palais*:" as we have seen in the preceding note.

the assassination of GOGUE, is, its apparent disagreement with the history of Gregory of Tours, who was contemporary with Gogue, and whose history comprehends the reign of Sigebert. The answer to this objection, however, is easy and complete; which it will be sufficient to point out in a very summary manner in this place.

1st. The text of Gregory of Tours is confessedly so much corrupted and interpolated*, that it cannot, alone, furnish evidence sufficient to contradict the positive allegations of a writer almost contemporary, whose testimony is so universally respected and admitted as that of Fredegarius†. 2. In the next place, the peculiar favour in

* “Plura in Gregorio Turonensi occurrere, et infinita propemodum, quæ ab iis qui ediderunt immutata sunt.”—BIGNONIUS.

“Gregorium præter ceteros corruptissimum.”—VALERIUS, *Hist. Franc.*

† “Fredegarius historicus pro captu illorum temporum diligens, ut ætate sic auctoritate Gregorio proximus.” M. de VALOIS, *Hist. Franc.*—Gregory died about A. D. 596. Fredegarius wrote about 630.

which Gregory stood with both Sigebert and Brunechildis, would necessarily have influenced him to pass over in silence the atrocities of that reign ; and that favour is distinctly declared by Fortunatus, in a poem addressed to the people of Tours :

“ Huic Sigibertus ovans favet, *et Brunichildis honorat.*”

“ He is favoured by Sigebert, *and honoured by Brunechildis.*”

Now, Gregory died nearly twenty years before Brunechildis. 3d. Gregory has, in fact, suppressed all the enormities of Brunechildis, which, nevertheless, are notorious in the Frankish history ; and for which, in every other instance, the authority of Fredegarius is attested, even by those who would dispute it in the particular case of GOGUE. 4th. The conversion of Brunechildis from the Arian heresy, at the period of her marriage with Sigebert, rendered her an object of peculiar consideration and tenderness to the ecclesiastics of her time : whence Moreri observes : “ Apparem-
“ ment ce sont ces actions de piété, que

“ St. Gregoire le Grand, et St. Germain de
 “ Paris, ont eu en vue dans les eloges
 “ qu’ils donnent à Brunéhaut. Car elle est
 “ diffamée dans les écrits des autres auteurs,
 “ par sa cruauté, sa vengeance, son avarice,
 “ et son impudicité.” 5th. The death in-
 flicted at length upon Brunecchildis, or
 Brunehaut, in vengeance for her many
 murders, is confirmed in the French history;
 and the testimony of Fredegarius is one of
 the principal evidences upon which it
 stands *. 6th. Gregory entirely omits Go-
 gue’s mission into Spain; which is never-
 theless undisputed, and celebrated in the
 verses of Fortunatus, addressed personally
 to Gogue; in which that poet fully confirms
 the history of Fredegarius in this particular †.
 7th. One of the two chapters in the printed

* Those who wish to investigate the authority ascribed
 by the French writers to Fredegarius, and the merits of
 the ingenious Pasquier’s *defence of Brunehaut*, may
 consult the following dissertators in the “ *Memoires des*
Inscriptions et Belles Lettres.”— M. VERTOT, tom. i.
 p. 302, &c. M. de FONCENAGNE, tom. viii. p. 465.
 M. GAILLARD, tom. xxx. p. 633.

† Lib. v. c. 47.

copies of Gregory's history in which Gogue is adverted to as having survived Sigebert, does not exist in two principal manuscripts; and the other chapter * is, of itself, of little weight. 8th, Lastly; Fredegarius wrote his history, as he expressly declares, to supply such facts as others had omitted, and to extend those which they had abridged†.

The fate of GOGUE; his exaltation to the highest post of honour and power among THE FRANKS, short only of *the legitimate sovereignty* of the realm; and his downfall and sanguinary death; are therefore facts established in the early history of the Franks. But yet, if the latter point was not so well supported as it is, *this* at least would remain incontestable; that *the name of GOGUE, ΓΩΓ, which has been in vain sought for in the annals of all other nations, has always subsisted in the national*

* Lib. vi. c. 1.

† "Plurima prætermissa inserui:—necessarium duxi
"veritatem diligentius insequi. Cuncta quæ certifica-
"tus cognovi, scribere non silui; sed curiosissime
"quantum potui omnia inserere studui."—FREDEGARI
Prolegom.

history of the FRANKS or FRENCH, as that of the first *Major Domus Regiæ*, DUX FRANCORUM, or REGENT of *that people**, mentioned in history. And the figurative allusion, which would be elegant and strictly classical in human poetry, acquires a character stupendous and terrific, if we contemplate it as the poetry of sacred and infallible PROPHECY.

VII. With respect to the question which appears to have so much embarrassed Michaelis; *how the geography of the Prophecy is to be understood?* whether with relation to the seats of the nations mentioned, as they subsisted *in the age of the*

* The first mention of the office of *Major Domus Regiæ* is by Gregory of Tours, the first Frankish historian, in the person of Badechisile, in the year 581, where he only cursorily notices it; he omits altogether to speak of Gogûe in that particular office. But GOGUE had been formally invested with it in Austrasia, as early as the year 561; and the particulars of his inauguration are recorded by Fredegarius, the second Frankish historian. We may therefore confidently regard GOGUE as being, in fact, the *First Major Domus Regiæ* of which authentic history preserves any memory.

prophet, or with relation to their situations *in an afterage*? I apprehend, that one simple and rational principle must determine that question, It must be understood with relation *to the generation which it was immediately to concern*, and *to the time when it was to be rendered intelligible by the fulfilment*: otherwise, it could not benefit either age. And, as no former generation was ever able to unravel the Prophecy for want of the fulfilment; so, the generation which was to receive the benefit of that illustration, would not be left altogether to the dubious, and nearly obliterated, geography of the prophetic age, for the means of acquiring that benefit. In this, and in all the other Prophecies, the generation which is to be *the witness* of the accomplishment, is *the object* of the Prophetical Communication; and the prophets are employed "*to minister those things, not unto themselves* *," or their contemporaries, but to those persons who should eventually be called upon to bear testimony

* 1 Peter, i. 10, 12.

to their truth. The prediction is conveyed through channels *which comprehend it not*, for the future intelligence of those who shall *behold it vindicate its veracity*. In determining finally the correspondence which has been pointed out, between the modern names of RUSS, MOSKUA, and TOBOL, and the prophetic names of ROS, MOSC, and TOBL, I shall (after the arguments which have been advanced, and the stupendous events which have been attested,) abide by the rule laid down, upon another occasion, by that cautious and scrupulous etymologist, Michaelis: “ In quæ-
 “ tione de nominibus propriis geographicis
 “ instituta, plerumque non etymologias, ut
 “ supra dixi, sed *vocem ac sonum* sequi de-
 “ bemus; *nec philologia uti et ingenio, sed*
 “ AURIBUS*. — In a question concerning
 “ geographical proper-names, we ought for
 “ the most part to follow, not etymologies,
 “ (as I have already said,) but *utterance*

* “ *Geog. Heb. Ext.*” p. 22.

“and sound; and not to employ philology
“and ingenuity, but OUR EARS*.”

VIII. But the Prophecy of Ezekiel, though it was delivered so long ago as whilst the Jewish people were suffering captivity in Babylon, was directed to the last great event of secular concernment to the future universal church of THE MESSIAH; and was pointed to regions which, though at that time in ignorance of His name, were foreordained to be eventually comprehended in the number of HIS PEOPLE. Hence it is, that the prophet employs the familiar, but figurative, denomination of “*Israel*,” to express *all God’s future people*; and that, of “*the mountains of Israel*,” to

* (Ros—Ρωσ, Ῥῶς, Græcis), “*Russia, Russ incolis, la Russie Gallis, die Russ-landt Germanis.*

(Mosc)—“*Moscha, sive Moscua, Mosqua indigenis, Moscou exteris, Moscau Germanis:—ibi Moscua fluvius.*

(TOBL)—“*Tobolium et Tobolsca, urbs Moscoviæ Tariae, Siberiæ Caput. — Ab altera parte fluvius Tobol est, unde Urbi nomen.*”—BAUDRAUD, *Geograph.*

denote *the compass, or pale, of His future Universal Church.* In agreement with this remark, is that of Vitringa, upon the corresponding phrases used in St. John's Prophecy of Gogue; where *the same identical objects* of that tyrant's violence, which Ezekiel denominates "*Israel, and the land of Israel,*" are by St. John called, "*the camp of the saints,*" and "*the beloved city.*"—"By these latter names," says Vitringa, "no one doubts that we are to understand THE CHURCH, with relation to the places and countries wherein it should be eventually planted. Both denominations are figurative, and adapted to lead us to a knowledge of the state of the Church there intended. That Church, founded upon rules of the best ordered discipline, was to have GOD, ever-present, for its Governor; who would pitch his tabernacle within it, and so revive a similitude of '*the camp of Israel,*' as it had appeared in ancient times*."

* "*In Apocalyps.*" p. 372.

St. Augustine has justly remarked, that as “ the most ancient prophecies, made to Abraham, Isaac, and Jacob, regarded the land of Canaan; so the succeeding Prophecies relate, partly, to the people descended from Abraham according to the flesh, and partly to that ‘ seed of Abraham,’ in which all those nations were to be blessed who were to become joint heirs, by the new covenant, in the inheritance of eternal life and the kingdom of heaven. Part, therefore, of those Prophecies pertain to the ‘ *bondmaid*, *which gendereth to bondage*;’ that is, *the earthly Jerusalem, which is in bondage with her children**; and part to the free ‘ *city of God, the true Jerusalem, eternal in the heavens*†:’ all whose children, living according to God, are ‘ *strangers on the earth*‡.’ But there are also some of them which are to be understood to relate to *both of these*; viz. to the *bondwoman*, literally, and to the *free-*

* Galat. iv. 24, 5. † 2 Cor. v. 1. Heb. xii. 22.

‡ Ibid. xi. 13.

“ *woman*, figuratively. Thus the declara-
 “ tions of the prophets are found to be
 “ *threefold*; some respecting the *earthly*
 “ Jerusalem, some the *heavenly*, and some
 “ *both the one and the other**.” Of the *first*
 of these, are the Prophecies which foretold
 the Assyrian and Babylonish captivities,
 the Persian restoration, and the ultimate
 dispersion of the Jewish nation. Of the

* “ Sicut oracula illa divina ad Abraham, Isaac, et
 “ Jacob, facta sunt; ita cæteræ ab illo tempore pro-
 “ phetiæ, partim pertinent ad gentem carnis Abrahæ,
 “ partim vero ad illud semen illius, in quo benedicun-
 “ tur omnes gentes cohæredes Christi per Testamentum
 “ Novum, ad possidendam vitam æternam regnumque
 “ cælorum. Partim ergo ad ancillam, quæ in servitu-
 “ tem generat, id est terrenam Hierusalem, quæ servit
 “ cum filiis suis, partim vero ad liberam civitatem
 “ Dei, id est veram Hierusalem æternam in cœlis,
 “ cujus filii omnes secundum Deum viventes pereгри-
 “ nantur in terris. Sed sunt in eis quædam, quæ ad
 “ utranque pertinere intelliguntur, ad ancillam *proprie*,
 “ ad liberam *figurate*. Tripertita itaque reperiun-
 “ tur eloquia prophetarum: siquidem aliqua sunt ad
 “ terrenam Hierusalem spectantia, aliqua ad cælestem,
 “ non nulla ad utranque.” — *De Civitate Dei*,
 lib. xvii. c. 3.

second, are all those Prophecies which, under a figure of the restoration, establishment, and unperishable glory of "*Jerusalem*" and "*the land of Israel*," foretold *the kingdom of the Messiah*, both militant in the present order of things, and triumphant in a future order; among which is this Prophecy of Ezekiel. And of the number of the *third*, appears to be the closing part of this same Prophecy, *which concludes the secular and earthly concerns of both churches*; and which, comprehending and uniting both references, seems to speak at one and the same time, of the Jewish nation *literally*, and *figuratively* of all the nations participating in the blessing of THE MESSIAH, in prospect to their final and common deliverance. In this last reference, we are to understand the name of "*Israel*" in Ezekiel's Prophecy, as intending "*the Israel of God**"—"the *Commonwealth of Israel*†," in the sense in which those phrases are used by St. Paul, to denote ALL who are called to the knowledge of THE

* Gal. vi. 16.

† Eph. ii. 12.

MESSIAH and HIS GOSPEL; as the same apostle elsewhere calls "*children of Abraham*" all those, whether Jews or Gentiles, who entertain a belief of the final fulfilment of those great promises which were originally given to "*Abraham, the father of ALL them that believe**."

With these several illustrations, limitations, and cautions, present to our minds, let us now approach, with reverence and awe, to contemplate this most stupendous and punctual Oracle, pronounced 2400 years ago; diligently and faithfully comparing its ancient denunciations, with the great CONTEMPORARY EVENTS, of which WE of this present day are made THE LIVING WITNESSES.

* Compare Rom. iv. 11, 12, 16; x. 12. Gal. iii. 7, 29. Philip. iii. 3.

THE
PROPHECY OF EZEKIEL
CONCERNING
G O G U E.



THE
PROPHECY OF EZEKIEL

CONCERNING
G O G U E.

CHAP.
XXXVIII.

THE WORD OF THE LORD came unto me, 1.
saying :

Son of man ! set thy face upon GOGUE 2.
of the land of MAGOGUE, THE CLOUD *of*
Ros, Mosc, AND TOBL ; and prophesy
against HIM, and say ;

Behold, I am upon THEE, O GOGUE ! THE 3.
CLOUD *of* Ros, Mosc, and TOBL ! and I 4.
will turn THEE about, and put a bit into
THY jaws, and I will make THEE to go
forth, THEE and THINE ARMY, horses and
horsemen, splendidly accoutered : a great
company with bucklers and shields, all of
them handling swords, as Persia, Ethiopia, 5.

- and Libya, all of them with swords and helmets: GOMER, and all his bands; the house of TOGARMAN, from the side of THE NORTH, and all his bands; even MANY NATIONS with THEE.
7. Be THOU prepared; prepare THYSELF, THOU and all THY company assembled unto THEE, and be THOU unto them for A SAFE-GUARD. After many days THOU shalt muster them; in THE LATTER YEARS THOU shalt come into A LAND reserved from the sword, collected out of many nations upon THE MOUNTAINS OF ISRAEL; a land which had been continually desolate, but is NOW brought out from the nations, and all of them dwell in peace. THOU shalt ascend as A STORM, THOU shalt come as A CLOUD to cover the land; THOU, and all THY bands, and MANY NATIONS with THEE.
10. Thus saith THE LORD GOD: It will come to pass in that day, that things will arise in THY heart; and THOU wilt think an evil thought, and wilt say: "*I will go up to A LAND of unwalled villages; I will go against them that are in tranquillity, that dwell*
- 11.

*“ securely, all of them dwelling without walls,
“ and having neither bars nor gates ; to take 12.
“ a spoil and to divide a prey, to turn MY
“ hand against the desert places that are
“ become inhabited, and against a people
“ gathered out of the nations, which have
“ gotten cattle and goods, and which dwell
“ IN THE MIDDLE OF THE LAND.”*

SHEBA, and DEDAN, and the merchants 13.
of TARSHISH, with their villages, shall say
unto THEE : *“ Art THOU gone to take a
“ spoil ? Hast THOU assembled THY com-
“ pany to take a prey ? To carry away
“ silver and gold ; to take away cattle and
“ goods, to divide a great spoil ? ”*

Therefore, son of man, prophesy and say 14.
unto GOGUE, Thus saith THE LORD GOD :
In that day, when MY PEOPLE ISRAEL dwell
securely, THOU wilt observe it ; and THOU 15.
wilt come from THY PLACE, from the sides
of THE NORTH, THOU and MANY NATIONS
with THEE ; all of them riding upon horses,
a great company, and a mighty host ; and 16.
THOU wilt come up against MY PEOPLE
ISRAEL, *as A CLOUD to cover the land.*

Therefore, in THE LATTER DAYS it shall come to pass, that I MYSELF will cause THEE to go up against MY LAND, that THE NATIONS may know ME, when I shall be sanctified in THEE, O GOGUE, before their eyes.

17. Thus saith THE LORD GOD: THOU art HE of whom I spake in former days, by my servants the Prophets of ISRAEL; who prophesied of THESE DAYS AND YEARS, that I
18. would bring THEE against them. And it shall come to pass in that day, the day in which GOGUE shall come against the land of ISRAEL, saith THE LORD GOD, that MY
19. fury shall rise up into MY face. For, in MY jealousy and in the fire of MY wrath have I spoken it; in that day there shall be A
20. GREAT COMMOTION in the land of ISRAEL, so that the very fishes of the sea, and the fowls of heaven, and the beasts of the field, and every creeping thing that creepeth upon the ground, and all men upon the face of the earth, shall shake at MY PRESENCE; and the mountains shall be thrown down, and the steep places shall fall, and every

wall shall fall to the ground. And *I will* 21.
call for A SWORD *against* HIM *throughout*
 ALL MY MOUNTAINS, saith THE LORD;
 man's sword shall be against his brother.
 And I will plead against HIM, with pesti- 22.
 lence and with blood, and with an over-
 whelming rain, and great hailstones; fire
 and brimstone will I rain upon HIM, and upon
 HIS BANDS, and upon the MANY NATIONS
 that are with HIM. Thus will I magnify 23.
 MYSELF, and sanctify MYSELF, and I will
 be known in the eyes of MANY NATIONS,
 and they shall know that I AM THE LORD.

Therefore, thou son of man, prophesy ^{xxxix.}
 against GOGUE, and say, Thus saith THE 1.
 LORD GOD :

Behold I am upon THEE, O GOGUE! *the* 2.
 CLOUD of Ros, Mosc, and TOBL! and I
 will turn THEE about, and lead THEE forth,
 and cause THEE to go up from the sides
 of the NORTH, and to come upon THE
 MOUNTAINS OF ISRAEL. And I will smite 3.
 THY bow out of THY left hand, and will cause
 THINE arrows to fall out of THY right hand.
 THOU shalt fall upon the MOUNTAINS OF 4.

ISRAEL, THOU AND ALL THY BANDS, *and* THE NATIONS *that are with* THEE; *to the ravenous birds of every sort, and to the beasts of the field, have I given* THEE *to be devoured.*

5. ON THE FACE OF THE FIELD THOU SHALT FALL! *for I have spoken it, saith* THE LORD

6. GOD. *And I will send* A FIRE *upon* MAGOGUE; and on them that dwell securely in the Isles; and they shall know that I AM

7. THE LORD. So will I make MY HOLY NAME known in the midst of MY PEOPLE ISRAEL, and I will not suffer MY HOLY NAME to be polluted any more; and THE NATIONS shall know that I AM THE LORD, THE HOLY ONE IN ISRAEL.

8. BEHOLD, *it is come and it is done!* saith THE LORD GOD: THIS IS THE DAY WHERE-

9. OF I HAVE SPOKEN! And they that dwell in the cities of ISRAEL shall go forth, and shall set on fire and burn the weapons, the shields and the lances, the bows and the arrows, and the javelins and the spears, and they shall burn them with fire seven years;

10. so that they should take no wood out of the

field, neither cut down any out of the forests, for they shall burn the weapons in the fire. AND THEY SHALL SPOIL THOSE THAT SPOILED THEM, AND THEY SHALL PLUNDER THOSE THAT PLUNDERED THEM; saith THE LORD GOD!

And it shall come to pass in that day, 11.
that *I will give GOGUE a place of NAME, a BURIAL-PLACE in ISRAEL; in the valley through which they pass towards the sea. For it shall make the passengers to stop their noses, wherefore they shall bury GOGUE and all his multitude there; and they shall call it, the valley of THE MULTITUDE of GOGUE.*

And seven months shall THE HOUSE OF 12.
ISRAEL be burying them, that they may cleanse the land; yea, all the people of the 13.
land shall bury them; *and it shall be unto them A RENOWN in the day that I shall be glorified*, saith THE LORD GOD. And they 14.
shall set apart men of continual employment, passing through the land for the burying those that remain upon the face of

- the earth, to cleanse it ; after seven months
15. they shall still make search. And of the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in *the valley of* THE MULTITUDE of GOGUE.
16. Also the name of the valley shall be MULTITUDE. Thus shall they cleanse the land.
17. And thou, son of man, thus saith THE LORD GOD : Say unto every winged bird, and unto every beast of the field, "*Assemble yourselves and come, gather yourselves from every side to MY SACRIFICE which I sacrifice for you; A GREAT SACRIFICE upon the MOUNTAINS OF ISRAEL; that ye may eat flesh, and drink blood. The flesh of* THE MIGHTY *shall ye eat, and the blood of* THE CHIEFS OF THE EARTH *shall ye drink; of rams, of lambs, and of goats; of bullocks, all of them fatlings of* BASHAN:
18. "*And ye shall eat fat till ye be full, and ye shall drink blood till ye be drunken, of* THE SACRIFICE *which I have sacrificed for you.*
19. "*And ye shall be filled at* MY table *with*
- 20.

*horses, and their riders, with MIGHTY MEN
and with all WARRIORS :*" saith THE
LORD GOD.

And I will set MY GLORY among THE 21.
NATIONS, and ALL THE NATIONS shall see
MY JUDGMENT WHICH I HAVE EXECUTED,
and MINE HAND which I have laid upon
them. *So the HOUSE OF ISRAEL shall know* 22.
that I AM THE LORD THEIR GOD, from that
day and forward. And THE NATIONS shall 23.
know, that THE HOUSE OF ISRAEL went
into captivity for their iniquity; because
they trespassed against ME, therefore hid I
MY FACE from them, and gave them into
the hand of their enemies, and all of them
fell by the sword. According to their 24.
defilement, and according to their trans-
gressions, have I done unto them; and
hidden MY face from them.

Therefore, thus saith the Lord God : 25.
Now will I bring back the captivity of JACOB,
and have mercy upon THE WHOLE HOUSE OF
ISRAEL ; and I will be jealous for MY
HOLY NAME. And they shall forget their 26.
reproach, and all the trespasses whereby they

- trespassed against ME; when they shall dwell securely in their own land, and none shall*
27. *make them afraid.* When I have brought them again from the nations, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many
28. nations, then shall they know that I AM THE LORD THEIR GOD; in that I caused them to be led into captivity among the nations, yet have gathered them unto their own land, and have left none of them any more there.
29. NEITHER WILL I HIDE MY FACE FROM THEM ANY MORE, for I have poured out MYNE anger on the HOUSE OF ISRAEL saith THE LORD GOD!

END OF THE PROPHECY OF EZEKIEL CONCERNING
GOGUE.

NOTES AND ILLUSTRATIONS.

NOTES AND ILLUSTRATIONS.

CHAPTER XXXVIII.

VERSE 2. *Set thy face upon GOGUE, &c.*]—The true design and force of this precept, is shown in the Greek interpretation of the words: *στηρισον το προσωπον σου*, i. e. “*fix firmly, or steadily, thy face upon GOGUE,*” &c. This introductory command has respect to the rule prescribed to Ezekiel, when he first received his prophetic commission; by which he was peremptorily enjoined to discharge the peculiar and arduous duties which it imposed, with the most resolute intrepidity, and with an utter disregard of all the scorn, ridicule, or obloquy, which he might encounter in publicly proclaiming the threats

and denunciations of GOD.—“ Thou, son of
“ man, be not afraid of them, neither be
“ afraid of their words. Though briars and
“ thorns be with thee, and thou dost dwell
“ among scorpions, be not afraid of their
“ words, nor be dismayed at their looks :—
“ and thou shalt speak MY words unto
“ them.—Behold, I have made thy face
“ strong against their faces, and thy fore-
“ head strong against their foreheads: as
“ an adamant, harder than flint, have I
“ made thy forehead: fear them not, nei-
“ ther be dismayed at their looks.”—
Ez. ii. 6, and iii. 8, 9. This was a frame of
mind, indispensably necessary to be pos-
sessed by those who were commissioned to
declare the menaces of God’s judgments
to a rebelling and hardened people; and it
is necessary that the same temper should be
sought, in a competent measure, by all
believers of the present day, who may
perceive the predictions of GOD to be
actually fulfilling in the world, and who
may feel an obligation urgent upon their

minds, to call the attention of their fellow-believers to the fact of *that fulfilment*.

Ibid. GOGUE,] ELECTED RULER of the FRANKS, or *French*.— See Preliminary Illustration, sect. vi.

Ibid. *The land of* MAGOGUE.] Prelim. Illustr. sect. iv.

Ibid. THE CLOUD of ROS, MOSC, and TOBL.] Prelim. Illustr. sect. ii. and iii.— The figure of a *Cloud*, employed to describe a heavy calamity befalling, or threatening, a state or people, is familiar in the imagery of the Scriptures. Thus, of the downfall prophesied of Egypt, it was said : “ When
“ I shall break the yokes of Egypt, the
“ pomp of her strength shall cease; A
“ CLOUD *shall cover her*, and her daughters
“ shall go into captivity.”— Ez. xxx. 18. And again: “ How hath the Lord *covered*
“ *the daughter of Sion with A CLOUD?*”— Lament. ii. 1. These figures denoted the entire overthrow of those two states. But, with respect to ROS, MOSC, and TOBL, it is foretold, that “ THE CLOUD,” though it should *ascend* and threaten, should not dwell

upon them; because it should be opposed in its progress by the arm of God, and be driven back, and dispelled. But, for a short season, it was A CLOUD of the most tremendous and disastrous character; spreading desolation, fire, and blood, even to the heart of that great Empire. "WE address OURSELVES
 " to the ancient capital of OUR ancestors,
 " to the city of Moscow; (exclaimed the Emperor Alexander, in his sublime address of July, 1812); " it has always been
 " the sovereign city of all the RUSSIAS,
 " and the first in every case of public
 " danger to send forth from her arms her
 " darling sons to defend the honour of the
 " Empire." Yet, within two months was the sanguinary INVADER, "*the CLOUD*" of that "sovereign city," enabled to declare from within its walls; "*Moscow is now no more! What was the city, is become a depopulated region.*"

V. 3. Behold I am upon thee.] ג'לס, επ' σοι, LXX. — "upon thee, or over thee." This fearful declaration, is explained by the figure in the next verse.

V. 4. *I will turn thee about, &c.*] συναξω, LXX.; περιαξω, Complut.; al. αποσρεψω; “circumagam,” *Vulg.* This figure is well illustrated by James, iii. 3. “Behold, we put “BITS in the horses’ mouths, that they may “obey us; and we TURN ABOUT their whole “body.”—ὅλον το σωμα αυτων μεταγομεν. The Prophecy, which occupies these two chapters, comprehends two amazing events: *the Invasion* of Ros, Mosc, and ToBL, by GOGUE; and *the eventual Repulse* of the INVADER. This first chapter is chiefly engaged, in predicting *the Invasion* under an impulse of the Divine vengeance, and adverts only generally, in the conclusion, to the ordained repulse; the following chapter resumes the subject of the invasion, but it is only in order to introduce the tremendous details, and the blessed consequences of *the Repulse*.

V. 5. *As Persia, Ethiopia, and Libya, &c.*] This is a very common form of *comparison* in the Hebrew idiom, in which the particle denoting the comparison is not expressed, but is *understood*; and the comparison is

only marked by the peculiar relation established between the members of the sentence. And yet this common idiom has been universally overlooked in this place, which particularly demands a critical attention to it; so that the latter member of the sentence has been interpreted to convey a direct proposition, in common with the former member; viz. that the Persians, &c. should form a part of the armies of GOGUE. Whereas, the Prophet does not here enumerate the Persians, &c. as *among* the nations composing those armies; but he illustrates the *warlike appearance* of those *future* armies, by that of certain nations of great power and celebrity *in his own times*, namely, *the Persians, Ethiopians, and Libyans*. The *European* nations, are the proper objects of *the prophecy*; the *Asiatic* and *African* nations, are introduced as familiar *patterns* for illustration. Numerous examples of this mode of comparison, in which the proper particle, or *comparandi*, is not expressed, may be seen in *Noldius's Lexicon of Hebrew Particles*, p. 358. The following

instances may suffice here to show the nature of this idiom.

Exod. xix. 4. "I bare you on Eagle's wings;" i. e. *as* on Eagle's wings: in the LXX, ὩΣΕΙ ἐπὶ πτερυγῶν αἰτῶν. — Jerem. ix. 3. "They bend their tongues their bow;" i. e. they bend their tongues *as*, or *like*, their bow. ἐνετεινάν γλῶσσαν αὐτῶν ὩΣ τοξόν. — Ibid. xv. 18. "As a liar waters fail;" i. e. as a liar, *as* waters that fail. ὩΣ ὕδωρ καὶ ἐχὼν πισιν. — Ibid. xxvi. 18. "Zion shall be ploughed a field;" i. e. Zion shall be ploughed *as* a field. See also Ez. iv. 12. In all these places, and in many others, the comparing particle is not expressed in the Hebrew, but is understood, though it is absolutely necessary to supply it in the English; and in the same manner, and by a parallel idiom, the Hebrew phrase literally rendered — "a great company with bucklers and shields, *all of them* handling swords, Persia, &c. *all of them* with shields, &c." — plainly signifies, *as* or *like* Persia, &c. and *all of them*."

V. 6. GOMER, *and all his bands.*] Prelim. Illustr. sect. iv. p. 42.

Ibid. *The House of TOGARMAH.*] We have already ascertained, with evidence of demonstration, that by *Gomer* we are to understand the ancient *Gallia*, or the modern *France*; let us now inquire, what people we are to understand by *Togarmah*?

“ Si Gomer Gallorum nomen apud Hebræos est, veri non dissimile, *Gallicam gentem* TROCMOS, TOGARMAM esse posse*.
 “ — If Gomer was the Hebrew name for the Gauls,” says Michaelis, “ it is not improbable that the *Trocmi*, a nation of the Gauls, were TOGARMAH.”

The learned Professor has here affirmed a truth conditionally, which, if he had but steadily pursued it, would have established itself absolutely. In truth, we easily discover *Togarmah* in Gaul, by tracing the Gallic emigrants in Asia back to their native seats in Europe. Of that colony of the Gauls or *Galatæ* which gave

* “ *Spicileg. Geog. Heb. Ext.*” p. 74.

name to *Galatia* in Asia Minor, we possess the following accounts in the extracts from Memnon's history, preserved by Photius. About the year before Christ 270, Nicomedes, king of Bithynia, being engaged in a war with Antiochus and Antigonus, entered into a treaty for the assistance of a numerous army of Gauls; who had penetrated into Asia under the command of Leonorius and Lutarius, and who afterwards established themselves in the neighbourhood of Bithynia. " Having appropriated to themselves
 " a portion of the conquered country, which
 " is now called *Galatia*, they divided it
 " into three parts, the inhabitants of one of
 " which were called ΤΡΩΓΜΙ, of another
 " Tolistobogii, and of the third Tectosagæ." αὐτοῖς ἀπετεμοντο τὴν νῦν Γαλατίαν καλῶ-
 μένην, εἰς τρεῖς μοίρας ταύτην διανειμάντες, καὶ τὰς μὲν
 ΤΡΩΓΜΟΥΣ ὀνομάσαντες, τὰς δὲ, Τολοσοβογίαις,
 τὰς δὲ Τεκτοσαγᾶς.—Photii *Biblioth.* col. 721.

Upon which three tribes, Strabo thus reasons:
 " That the two former came from Gaul,
 " is evident from the kindred tribe of the
 " *Tectosagæ*, now actually in Gaul; but from

“ what part they came I am not able to
 “ say, as I have not heard of any who now
 “ bear the name of ΤΡΟCΜΙ, or Τολιστο-
 “ bogii, either within or beyond the Alps.
 “ It is therefore probable, that they have
 “ disappeared in the course of frequent
 “ emigrations ; as it has happened to many
 “ other people.”— Lib. iv. p. 187. The two
 first (says he,) the ΤΡΟCΜΙ, and Τολιστο-
 bogii, were so called from their *heads*, or
leaders: δυο μεν των ηγεμονων επωνυμα ΤΡΩΚΜΟΙ
 και Τολισοβωγοι.”— Lib. xii. p. 566. The for-
 mer were also called Τρογμαδες, *Trogmades*, (in
Concil. Chalcedon.) from ΤΡΟΓΜΑΣ, *Trogmas*;
 which name, as Bochart has remarked, is evi-
 dently the same as *Torgama*, by which form
 the Greek interpreters always render the He-
 brew name *Togarma*. “ *Trogmades*, cujus
 “ rectus casus *Trogmas* plane videtur ex
 “ *Torgama* factus. — Pro *Togarma* Græci
 “ interpretes constanter scribunt Θοργαμα
 “ et Τοργαμα.”— Geogr. Sacra. L. iii. c. 11.
 col. 178.

Thus we discover, that *Togarmah* denotes
 an ancient division, or member of *the Gauls*.

And heathen history bears a twofold testimony to the character affixed to this war-like people by the Prophet, who affirms, that they “*traded in horses and horsemen.*”

Εξ οικου Θουαρμα ἵπποι καὶ ἵππεις ἐδωκεν τὴν ἀγορὰν
σς.—Ezek. xxvii. 14.

For, first; We possess, in the *Συνθηκαι*, or *convention* of the Gauls who came as auxiliaries, or *mercenaries*, to Nicomedes, as reported by Memnon, a curious record of the terms of service entered into by the TROGMI, or TROGMADES, and their companions in arms; viz. “That they
“ should continue in perpetual friendship
“ with Nicomedes and his descendants.
“ That, without the knowledge of Nicomedes, they should not take part in war
“ with any nation which might apply to
“ them by ambassadors; but that they
“ should remain friendly to all his friends,
“ and hostile to all his enemies. That they
“ should succour the Byzantians, if circumstances should require it; together with
“ certain other nations.”—Photius, *ubi sup.* col. 720.

But, secondly; that this *military service*

was rendered in "*horses and horsemen*," we thus learn from Strabo: "This whole nation, who are now called the *Gallic*, and *Galatic* nation, are by nature warlike, but they are more eminent as *horsemen* than as foot soldiers; wherefore they constitute the *best cavalry* of the Roman armies." το δε συμπαν φυλον, ο νυν Γαλλικον και ΓΑΛΑΤΙΚΟΝ καλουν — αρειμανιον τε και θυμικον εστι — κρειττις δ' ἵπποται και πεζοι και εστι Ρωμαιοις της ἱππειας αριστη παρα τετων. — Lib. iv. p. 195, 6.

Thus then we have evidence; 1. That *Torgama*, or ΤΟΓΑΡΜΑΗ, was anciently a *Gallic nation*; 2. That they engaged in *foreign service*; and 3. That their service was *equestrian*, according to the assertion of the Prophecy.

Ibid. *And many nations with thee.*] Besides MAGOGUE, GOMER, and ΤΟΓΑΡΜΑΗ, "*many other nations*" were to be numbered in the host of GOGUE. Of the "*many nations*" which composed "*the bands*" of THE INVADER when he first entered Ros, or RUSSIA, the following statement has been publicly given; viz.

French, 250,000; Austrians, 30,000; Prussians, 22,000; Poles, 60,000; Bavarians, 30,000; Saxons, 20,000; Wirtemburghers, 8,000; Darmstadt, 4,000; Gotha and Weimar, 2,000; Wirtzburg and Franconia, 5,000; Mecklenburgh, Nassau, and small Princes, 5,000; Swiss, 10,000; Italians and Neapolitans, 20,000; Spanish and Portuguese, 4,000. — Total, 470,000.

Whether the general amount, or the distribution of the numbers, be minutely exact or not; yet the enumeration, of the “MANY “NATIONS” mustered by THE INVADER, is certainly correct.

V. 7. *Be THOU unto them for A SAFE-GUARD.*] “*Esto eis Custos, id est, IMPERATOR SUMMUS.* (Grotius.) There is something very wonderful in this taunt uttered by Almighty God, in His indignation, against the EVIL SCOURGE, whose malice He should for a time employ as an instrument to punish and chastise His Church. It was thus impressively paraphrased by the late Archbishop Newcome: “Do THOU, con-

“ fiding in THY OWN courage and discipline,
“ watch and guard them !” And it manifestly portrayed a future character, whose consummate arrogance and impious presumption should cause him to regard *his own name* as possessing a virtue, sufficient to inspire his armies with confident anticipations of victory, and those of his enemies with consternation and despair.

In 1809, when the Tyrant of Christendom had reached the highest pinnacle of his fugitive glory, by dictating peace from within the palace of the last Roman Emperor, the expressions of his arrogance were also exalted to their loftiest tone. Surrounded by all the new sovereigns created under his usurpation, he thus addressed his public dignitaries from his throne.
“ Since your last session, I have reduced
“ Arragon and Castille to submission. I
“ was marching upon Cadiz and Lisbon,
“ when I was under the necessity of treading
“ back my steps, and of planting MY
“ EAGLES on the ramparts of Vienna.
“ Three months have seen the rise and

“ termination of this fourth Punic war.—
“ FRENCHMEN ! *Every one that shall oppose*
“ *you SHALL BE conquered, and reduced to*
“ *submission. Your grandeur SHALL BE*
“ *increased by the hatred of your enemies.*
“ You have before you long years of glory
“ and prosperity ; you have the force and
“ energy of the Hercules of the ancients.—
“ History pointed out to ME the course I
“ ought to pursue towards ROME.—I could
“ not conciliate these grand interests, but
“ by annulling the donative of the French
“ Emperors MY PREDECESSORS, and by
“ uniting the ROMAN STATES to FRANCE.
“ By the treaty of Vienna, all the kings and
“ sovereigns MY allies have acquired, and
“ SHALL ACQUIRE, a fresh increase of terri-
“ tory.—I will protect THE PORTE, if the
“ Porte withdraws herself from the fatal
“ influence of England. I shall know how
“ to punish her, if she suffers herself to be
“ governed by cunning and perfidious
“ counsels.—MY *ally and friend, the EM-*
“ PEROR OF RUSSIA, has united to his vast
“ Empire, Finland, Moldavia, Wallachia,

“ &c. I am not jealous of any thing that
“ can produce good to that Empire. *My*
“ *sentiments for its illustrious Sovereign are*
“ *in unison with my policy* When I shall
“ show myself on the Pyrennees, the fright-
“ ened Leopard (*England*) will fly to the
“ ocean to escape shame, defeat, and death.
“ The triumph of MY ARMS, will be the
“ triumph of the genius of good over that
“ of evil.”

When, in June 1812, his embattled
nations stood ready to violate the frontier
of Russia at his command, and while the
arm of Heaven was actually uplifted to cast
down his crest of pride, he thus address-
ed his armies: “ Soldiers! — RUSSIA is led
“ on by a fatality; her destiny must be
“ fulfilled! — We pass the Niemen, and
“ *will carry war into THE HEART of her terri-*
“ *tory.* The second Polish war WILL BE as
“ glorious to the arms of FRANCE as was
“ the first; but the peace which WE
“ SHALL conclude, will carry its own gua-
“ rantee; it WILL annihilate that proud
“ and overbearing influence, which, for

“ fifty years, RUSSIA has exercised over
“ the affairs of Europe.”

Thus proclaimed “ *the mouth speaking*
“ GREAT THINGS — *the SAFE-GUARD of his*
“ *own people.*”

V. 8. *After many days — in THE LATTER*
YEARS.] i. e. in a distant age, in the conclu-
sion of time.

Ibid. *Thou shalt muster them.] i. e.*
thou shalt muster the congregated nations
before mentioned. The word מָצַא, which our
translation here renders “visited,” signifies
likewise, “to muster an army — numeravit,
“ recensuit, lustravit exercitum,” (Castell.)
which the context evidently shows to be its
proper sense in this place. And it is
strange, that our English translators should
have missed this obvious sense in this
passage, when they have so rendered the
same word in Isaiah, xiii. 4. “The Lord
“ of Hosts mustereth the host of the
“ battle.”

Ibid. *Collected upon the mountains of*
ISRAEL;] i. e. brought within the pale of
the true, Universal Church of THE MESSIAH.

“ *Populi Christiani — Christian nations;*” see Vitranga, at page 12; and Preliminary Illustr. sect. viii.

V. 9. THOU shalt ascend as A STORM, &c.] “*Quasi TEMPESTAS.*” (Hieron.) The Holy Spirit has elsewhere thus described the human instruments, which God has from time to time raised up to execute His terrific judgments upon nations. “Behold, THE LORD
“ hath A MIGHTY AND STRONG ONE, who,
“ as a TEMPEST of hail and a destroying
“ STORM, as a flood of mighty waters over-
“ flowing, shall cast down to the earth with
“ his hand.”—Isaiah, xxviii. 2. The true character of the hostile irruption upon Ros, Mosc, and ToBL, and the sudden and stupendous manner in which that irruption was repelled, is powerfully represented in the Imperial Proclamation, published by the Sovereign of that great Empire only four months after the first inroad of his insolent and impious adversary: almost every line of which echoes, unconsciously, to the previous declaration of this Divine Oracle:

PROCLAMATION

ISSUED BY THE EMPEROR ALEXANDER, DATED
ST. PETERSBURGH, NOV. 15, 1812.

“ WE, ALEXANDER the First, by the Grace
“ of GOD, Emperor and Autocrat of all the
“ RUSSIAS, &c. &c., do hereby make gene-
“ rally known : —

“ *It is well known to the whole world, in what*
“ *manner* THE ENEMY *has entered the boun-*
“ *daries of* OUR EMPIRE. No step or mea-
“ sure that have so frequently been resorted
“ to by the punctual fulfilment of the peace-
“ able stipulations, nor our steady endea-
“ vours by all possible means to avert the
“ effects of a bloody and destructive war,
“ *have been able to check his obstinate design,*
“ *in which he has shown himself entirely im-*
“ *moveable.* With peaceful promises on his
“ tongue, he never ceased to think on war ;
“ at length, having collected A LARGE
“ ARMY¹, and strengthened it with AUST-
“ RIAN, PRUSSIAN, BAVARIAN, WURTEM-

¹ Chap. xxxviii. v. 4.

“ BERG, WESTPHALIAN, ITALIAN, SPA-
 “ NISH, PORTUGUESE, and POLISH regi-
 “ ments¹, who were constrained through
 “ disgrace and fear, *he put himself in motion*
 “ *with this immense force, supplied with vast*
 “ *quantities of artillery, and penetrated into the*
 “ INTERIOR OF OUR COUNTRY². Murder,
 “ fire, and destruction, were his attendants
 “ on the march. The plundered property,
 “ the towns and villages set on fire, the
 “ smoking ruins of Moscow, the Kremlin
 “ blown up into the air, the temples and
 “ altars of the Lord destroyed; in a word,
 “ all kinds of cruelty and barbarity hitherto
 “ unheard of, at length prove by his own
 “ actions, *that they have long been laying con-*
 “ *cealed in the depth of his mind. The mighty*
 “ *and happy RUSSIAN EMPIRE, which pos-*
 “ *sesses every thing in abundance, awakened*
 “ *in the heart of the enemy envy and dread.*
 “ *The possession of the whole world could not*
 “ *satisfy him, so long as the fertile fields of*
 “ RUSSIA still were happy³. Full of this

¹ V. 6.² V. 12, note.³ V. 11, 12.

“ envy and infernal hatred, HE *revolved*,
“ *turned, and ordered in his mind*¹, all man-
“ *ner of evil means by which he might give a*
“ *dreadful blow to her power, a total confusion*
“ *to her riches, and bring general destruction*
“ *on her prosperity.* He likewise thought,
“ by cunning and flattery, to seduce the
“ fidelity of our subjects; and by the defile-
“ ment of the sanctuaries and of GOD’s
“ temples, to shake the foundations of
“ religion. — On these hopes he built his
“ *destructive plans; and with them HE forced*
“ HIMSELF, like a pestilential and murderous
“ TEMPEST², into the HEART OF RUSSIA³.

“ The *whole world has fixed its attention on*
“ *our suffering country*⁴; and, inwardly
“ moved, thought they beheld in the flames
“ of Moscow the last day of the existence
“ of our freedom and independence. But
“ GREAT and MIGHTY is the GOD OF JUS-
“ TICE! The triumph of THE ENEMY was
“ of short duration; pressed on all sides by
“ our valiant armies and levies, he soon
“ discovered that *by his temerity he had ven-*

¹ V: 10, 15. ² V. 9, 16. ³ V. 12, note. ⁴ V. 13, note.

“ *tured too far*, and that he could not, either
 “ *by his vaunted army, his seducements,*
 “ *or his cruelties, inspire fear into the loyal*
 “ *and valiant RUSSIANS, nor save HIMSELF*
 “ *from destruction. After many fruitless*
 “ *endeavours, and now that he sees his numer-*
 “ *ous troops every where beaten and destroyed*¹,
 “ *HE now, with the small remains of them, seeks*
 “ *his personal safety in the RAPIDITY OF HIS*
 “ *FLIGHT; he flies from MOSCOW with as*
 “ *much fear and depression, as he advanced*
 “ *against it with pride and insolence; he flies,*
 “ *leaving his cannon behind him, throwing*
 “ *away his baggage, and sacrificing every*
 “ *thing that can retard the swiftness of his*
 “ *flight*². *Thousands of the fugitives daily*
 “ *fall to the earth and expire*³. *In such man-*
 “ *ner does the just vengeance of GOD punish*
 “ *those who insult HIS temples*⁴,” &c.

Ibid. *Many people with thee.*]—See v. 6.
 and note. “THE ENEMY has passed our
 “ frontiers, and carries his arms into the
 “ interior of RUSSIA. If perfidy cannot

¹ Chap. xxxix. 3. ² V: 9. ³ V. 12—14. ⁴ V. 21.

“ destroy an Empire which has existed
 “ with increasing dignity for so many ages,
 “ HE has determined to assail it by force,
 “ *and to storm the dominion of the Tzars*
 “ WITH THE COLLECTED POWERS OF CON-
 “ TINENTAL EUROPE.” — ALEXANDER’S
Address to the Russian nation, July 18, 1812.

V. 11. *Thou wilt think an evil thought,*
and wilt say, &c.] See the Imperial Pro-
 clamation.

Ibid. *The desert places that are become*
inhabited.] — Compare verse 8.

V. 12. *Which dwell in the middle of the*
land.] — Our version reads, “ which dwell
 “ in the middle of *the earth:*” yet there
 appears no reason for this interpretation;
 for the word is the same in this as in the
 preceding verse, where it is properly ren-
 dered *land*. ארץ, נח, signify both *the earth*,
 and *the land*; but here the latter appears
 to be the genuine sense, and to refer to the
 same word going before. So our version
 renders the only parallel passage in Scrip-
 ture, in Judges, ix. 37. “ There come peo-
 “ ple down by *the middle of the land.*” The

word rendered *middle*, in both places, is מִבְּרִי, ομφαλος, LXX. *umbilicus*, Hieron. *navel*; i. e. the *middle or central point*. Eustathius, ομφαλος της γης, ἤτοι μεσοτης. Cicero, in *Verr.* 4. c. 48. —“Ex Ennensium nemore, qui locus, quod “*in media* est insula situs, *umbilicus* Siciliæ “nominatur.” In this sense, we should understand the words “*middle of the land*” as equivalent to μεσογειος, *mediterraneus*; i. e. *midland, inland, or distant from the maritime coasts*. The objects of the Invader’s cupidity, would therefore dwell in the *heart and centre* of the dominions of Ros. See the Imp. Procl.

“The province of MOSKWA is the best cultivated and most populous in the whole “Empire; and may be called *the Garden of* “RUSSIA, in THE CENTRE of which it lies.” —*Busching’s Geography*, vol. i. p. 450.

“MOSCOW is THE CENTRE of the *inland* “commerce of RUSSIA, and connects the “trade between Europe and SIBERIA.” — *Coxe’s Travels in Russia*, b. iii. c. 6.

V. 13. *Sheba and Dedan, &c.*] — It is unimportant to inquire what particular peo-

ple are denoted by these names, since it is plain that they are only introduced as distant, or surrounding nations, observing the scene of spoil and devastation, and animadverting upon it with indignation and disgust. See the Imper. Proclam.

Ibid. *With all their villages.*] *Civitates.* (Castell.) — Our English translation has here adopted the interpretation of “all their *young lions.*” The Greek has the different readings, *κωμαι, χωραι, villages, farms, or possessions,* and the word כפיר seems to be only intended here to signify the dwellings of the different people contemplating the passing scene.

V. 14. *Thou wilt observe it.*] — The Hebrew word has a stronger sense than merely “thou shalt *know* it,” as our version renders it; it signifies, *animadvertit, sensit, rescivit, re ipsa expertus est — to observe, to perceive, to be acquainted with, &c.* — See the Imperial Proclamation.

V. 15. *From the sides of the North.*] — “*Gallia sub septemtrionibus posita est.*” “*Gaul is situated under THE NORTH,*”

(Cæsar de Bello Gall.) Such was the geographical relation which *Gaul* bore to the native country of Julius Cæsar; and such likewise did GOMER and TOGARMAH, i. e. *Gaul*, bear to the land of the prophet Ezekiel. See Fortunatus's *Verses to GOGUE*, p. 61, 62.

V. 16. *MY people.*—“A people that I have
 “ not known shall serve ME.” Ps. xxii. 14.
 “ I will call them MY PEOPLE, which were
 “ not MY people; and her BELOVED, which
 “ was not beloved. And it shall come to
 “ pass, that in the place where it was said
 “ unto them, Ye are not MY people, there
 “ shall they be called THE CHILDREN OF
 “ THE LIVING GOD.”—Rom. ix. 25. “Who
 “ in time past were not, but now are, A
 “ PEOPLE OF GOD.”—1 Pet. ii. 10. The
 land of Ros acquired this favoured and pre-
 dicted character, in common with other
 Christian nations, about the middle of the
 ninth century; at which time it was first
 converted to THE CHRISTIAN FAITH. Its
 title to this high distinction may appear in
 the address of the Holy Synod of Moscow,

published upon the first entrance of THE INVADER.

ADDRESS

OF THE HOLY SYNOD OF MOSCOW, JULY, 1812.

“ From the hour in which THE FRENCH NATION, bewildered by a demoniac phantom of liberty, overthrew the Altars of God, and trampled on the throne of His anointed, the hand of the Divine vengeance has overshadowed that people. ‘ *It is not good to follow the multitude to do evil;*’ and THE NATIONS which have pursued the destructive steps of FRANCE, share in the judgments which befall her. To the horrors of anarchy succeeded those of oppression, one struggle followed another, and even peace was not able to give her repose.

“ The CHURCH and EMPIRE of RUSSIA, preserved by the goodness of God, as witnesses of His glory and mercy, have long been compassionate witnesses of the miseries plucked down by THE NATIONS

“ on their own heads, by having deserted
“ the protection of THE MOST HIGH. Aw-
“ ful is the spectacle! and with devotion
“ do we receive the warning, to strengthen
“ our confidence in THE LIVING GOD; and
“ steadfastly to believe and act on the
“ conviction, that *where His displeasure*
“ *falls no power can avert the judgment,*
“ *and where His favour rests no machina-*
“ *tions can prevail against it.*

“ Let us then, in the hour of danger,
“ array ourselves in the panoply of an holy
“ courage: *And, RUSSIANS, that hour is*
“ *COME!*

“ AN ENEMY, ambitious and insatiable,
“ violating every sacred oath and every
“ bond of honour, has forced himself *into*
“ THE BOSOM* *of your country.* Despising
“ the Holy Altars, while uttering the en-
“ venomed language of hypocrisy; breath-
“ ing words of tender humanity, while his
“ deeds are those of cruelty and murder;
“ approaching countries with the blandish-
“ ments of friendship, and entering them

* V. 12, note.

“ with fire and sword, famine, pestilence,
“ and death in his train: such is THE
“ TYRANT we call upon you to oppose.

“ Dear children of our church and of our
“ country — ARM! Defend the faith of your
“ fathers; and, in yourselves, preserve
“ from the foot of usurpation the unsullied
“ loyalty which was their boast. Give
“ freely, and with gratitude, to GOD and
“ His vicegerent, a part of what you hold
“ of the Empire and of HEAVEN. Spare
“ not your existence in this life, in defence
“ of the homes of your children; and of
“ THE CHURCH, whose charge is your eter-
“ nal home, and your everlasting Peace!

“ Recall to memory the times of your
“ dauntless ancestors, who, in the name of
“ GOD and HIS DIVINE SON, exposed
“ themselves to every assault of Infidelity
“ in arms; and who, with the weapons of
“ faith and courage, fought and conquered.
“ Recall to mind the days of JUDEA!
“ ‘*For all that was written aforetime, was*
“ *written for our example.*’ It is as a bea-
“ con to our eyes!

“ We call upon you of the higher ranks
“ of the State, who have both the power
“ and the right to claim the attention of
“ your fellow-subjects ; we call upon you, to
“ take the lead in the path of honour. The
“ eyes of the people are fixed upon you,
“ and will follow your footsteps. May
“ THE GOD OF JUSTICE animate in you A
“ NEW RACE OF JOSHUAS, to go forth and
“ overcome this SECOND AMALEK ! May
“ another race of Judges, like unto them
“ who saved JUDEA, and a succession
“ of MACCABEES, who humbled the CON-
“ FEDERACIES AGAINST ISRAEL, arise
“ amongst your people, to overwhelm THE
“ PRESENT ENEMY OF MANKIND !

“ Above all, we sound the trumpet to
“ you, ye Ministers of the Holy Altar. By
“ the example of MOSES, who, in the day
“ of battle with AMALEK, withdrew not his
“ hands stretched forth unto THE LORD,
“ clasp your hands in ardent prayer ; until
“ the arms of THE ADVERSARY have lost
“ their strength, and he cry aloud unto the
“ victors for mercy and for peace !

“ Inspire our warriors with a firm hope
“ in THE GOD OF ARMIES. Fortify, by the
“ words of truth, men of feeble minds,
“ whom ignorance exposes to the artifice
“ of imposture. Instruct every order, both
“ by precept and action, to respect above
“ all things their FAITH and their country.
“ And should one of the sons of the priest-
“ hood, who may not have yet been conse-
“ crated to the sanctuary, burn with zeal to
“ grasp the sword of patriotism, do ye bless
“ him in the name of the Church, and let
“ him follow the filial impulse.

“ Soldiers ! while we thus call you to the
“ field of *War*, we exhort, we supplicate
“ you never to forget, *that it is also the field*
“ *of Justice*. Abstain from all actions un-
“ worthy YOUR GREAT CAUSE. Abhor
“ every disorder or license that would bring
“ down on your heads the wrath of a Being,
“ who is not less the God of retribution
“ than the God of mercy. We recommend
“ to you the love of your neighbour, and
“ the love of concord. And by such proof
“ of virtue, you will fulfil the vows and the

“ hopes of the anointed of the Lord, THE
 “ JUST ALEXANDER.

“ Convinced of the ANTI-CHRISTIAN in-
 “ tentions of the enemy, the Holy Church
 “ will unceasingly invoke THE LORD OF
 “ OUR STRENGTH, to crown with the bless-
 “ ings of His peace the heads of our
 “ victorious warriors; and that HE will
 “ graciously accord to the heroes who fall
 “ in defence of their country, an imperish-
 “ able reward of happiness in THE ETER-
 “ NAL WORLD.

“ ‘ FROM GOD FLOWS ALL GLORY AND
 “ ALL GOOD!’ May these holy words be
 “ to the future, what they have been to the
 “ past, *the* STRENGTH, *and the* WAR-CRY,
 “ of RUSSIA!”

Ibid. *Israel.*]—See Preliminary Illus-
 tration, sect. viii; and note on v. 8.

V. 17. THOU *art* HE, &c.]—“ TU pro-
 “ fecto ILLE es.” (Grotius.) This passage
 is plainly to be understood, as addressed by
 the Almighty to *the person of* THE TYRANT *in*
his own future age; and therefore, with refer-
 ence to the entire series of prophecies by

which the rise and fall of THAT TYRANT *shall have been foreshown*, at the time when he shall appear. Of such prophecies a stupendous series lies open to the view of every attentive and examining Christian, in the Oracles of Ezekiel and Daniel, and in the Apocalypse. By unadvisedly applying this passage to the age of *the prophecy*, instead of to the age of *the fulfilment*, commentators have reduced themselves to the strange dilemma, of supposing that all the prophecies, thus solemnly attested by the Almighty, have perished, and that their sacred testimony has thus become lost to the Church of God. To avoid so preposterous a conclusion, Mede selected from the Prophets who prophesied *before Ezekiel* certain passages, which he supposed might contain the predictions alluded to in the words of the Almighty. “Esay, chap. xxvii. 1, “with the two last verses of the foregoing “chapter. Jeremy, chap. xxx. 23, 24. “Joel, chap. iii. 1, &c. Micah, chap. v. “verse 5, 6, 9, 15.”—Mede, b. iv. p. 796. But some of those passages seem to relate

rather to the ancient scourges of GOD, the Assyrian, the Babylonian, &c. than to the future and remote tyranny of GOGUE; and they appear to have been forcibly applied by Mede to the latter, only in consequence of his failing to perceive, that the words of Ezekiel ought to be understood prospectively to the time of GOGUE; and in consequence also of his sense of the awkward difficulty which must necessarily attend the assumption, that the Prophecies, called by GOD in evidence, had perished.

But, there is another Prophecy (one of the most ancient in Scripture), which particularly demands our attention in this place, viz. the Prophecy of Balaam; the circumstances of which are most peculiar. The later Jews, though aware that this Prophecy regarded THE MESSIAH in His ultimate state of triumph and universal dominion, yet appear to have altered an important *name* in the text, with a design to remove the strangeness of its appearance, and to render it more apparently familiar: The Prophecy in question is contained in

the 24th chapter of the book of Numbers, and is extended, with some interruptions, through the verses, 7, 8, 9, and 17.

“ He (i. e. Israel) shall pour the water out of his buckets, and HIS SEED shall be in many waters; and his KING shall be higher than AGAG, and HIS kingdom shall be exalted. God brought HIM forth out of Egypt; he hath, as it were, the strength of an Unicorn; HE shall eat up the nations HIS enemies; and shall break their bones, and pierce them through with HIS arrows. HE couched, HE lay down as a lion, and as a great lion: who shall stir HIM up? Blessed is he that blesseth THEE, and cursed is he that curseth THEE! — I shall see HIM, but not now; I shall behold HIM, but not nigh: there shall come A STAR out of Jacob, and A SCEPTRE shall rise out of Israel,” &c.

Both parts of this prophecy — *“ THE KING that should be higher than Agag, and THE SCEPTRE that should rise out of Israel ”* — are understood, by the Jewish Commentators and by the early Christian Fathers, to intend THE MESSIAH in His

final inauguration and glory. "A KING
 " shall proceed from the sons of Jacob,"
 (say Onkelos and the Jerusalem Targum *),
 " their REDEEMER shall come from amongst
 " them; and the reign of THE KING MES-
 " SIAH shall be exalted." And Eusebius
 says, on this passage :—" If no other of the
 " rulers or kings of the circumcision was
 " ever exalted to be LORD *over many na-*
 " *tions*, (and no history records that any of
 " them ever were), truth proclaims aloud
 " that those words can only intend OUR
 " SAVIOUR †."

If, then, we are to understand this prophecy of "*the latter days*" (which phrase is exclusively assigned, in Scripture, to the times following the first coming of the Messiah), as pointing to our Lord's final manifestation of His power and dominion; what is this *Agag*, who is adduced as the *last power* over whom that Messiah should triumph? To this question, no satisfactory answer has ever yet, or can be given.

* Ap. Patrick, in Num. xxiv.

† Demonst, Evang. ii. 95.

But, if we look back beyond the present Hebrew text, to that text from which the ancient Jews translated, we may be able to discover, that this prophecy is in entire concord with that of Ezekiel; for it was thus read by *the Septuagint*.

“ A MAN (i. e. Messiah) shall come out
 “ of his seed (i. e. the seed of Israel), and
 “ shall rule over many nations; and HIS
 “ kingdom shall be exalted over GOGUE, ΓΩΓ.
 “ God brought HIM forth out of Egypt; HIS
 “ glory is as that of the Unicorn. HE shall
 “ eat up the nations HIS enemies, and shall
 “ draw the marrow from their bones, and
 “ shall pierce HIS adversary with HIS arrows.
 “ HE lay down as a lion, and as the whelp of
 “ a lion; who shall make HIM rise up? They
 “ are blessed who bless THEE, and cursed who
 “ curse THEE. A STAR shall arise out of Jacob,
 “ and A MAN shall arise out of Israel,” &c.

Here we read, in the most ancient version of this Prophecy, that it was not *Agag*, over whom the final kingdom of THE MESSIAH would triumph; but GOGUE, ΓΩΓ, the last enemy and tyrant in HIS Church.

The Samaritan text, the Greek text of Symmachus (according to Montfaucon), and also the old Italic version quoted by Cyprian, read the same; and we are told that the same reading is preserved in the Slavonian, Russian, and Armenian versions. And this is in exact agreement with the succeeding Prophecies of Ezekiel and of St. John. Hence then we may be authorised, to account this prophecy of Balaam as one of those which expressly foretold the final triumph of the Messiah's kingdom, over *the last enemy of THE CHRISTIAN NATIONS* prophetically denominated GOGUE: "him, namely, of whom God " spake in former days, by His servants the " Prophets of Israel, *that HE would bring* " *him against HIS CHURCH.*"

V. 19. *A GREAT COMMOTION.*] "*Com-* "*motio magna.*" (Hieron.) Archbishop Newcome incautiously observed: "Hou- "*bigant* says rightly, that *an earthquake* is " described in this and the following verse." The observation of David Levi is far more judicious, and more consonant to the imagery of the Prophets. "The '*great*

“ ‘*shaking*’ does not denote *an earthquake*,
 “ as Archbishop Newcome (after Houbi-
 “ gant) has erroneously thought: but, under
 “ this figure, the Prophet has shown the
 “ dreadful slaughter of the nations, who
 “ are compared to ‘*the fishes of the sea*,’ &c.
 “ (Compare Habakkuk, i. 14.) And ‘*the*
 “ *fall of the mountains*,’ &c. denotes the fall
 “ of their kings, princes, and great men;
 “ the same as ‘*the heavens*,’ &c. denote
 “ thrones and dignities; and therefore the
 “ Prophet immediately explains the figure;
 “ ver. 21. ‘And I will call for a sword
 “ against *him* throughout all MY mountains,
 “ saith the LORD GOD*,’” &c. *This GREAT*
COMMOTION among the nations, was to dis-
tinguish the Age of GOGUE.

V. 21. *I will call for a sword against*
 HIM;] i. e. against GOGUE. See ver. 6,
 chap. xxxix.

Ibid. *Throughout all MY holy moun-*
 tains:] i. e. throughout all that portion of
 the earth, where *the Church of THE MES-*
 SIAH is chiefly seated and established.

* “*Dissert. on Proph.*” vol. ii, p. 317.

Ibid. *Man's sword, &c.*] i. e. every man's sword shall be directed against his fellow. "Gladius uniuscujusque (*sive ho-*
"minis) in fratrem suum dirigitur." (Hieron.)
There shall be a state of UNIVERSAL WAR
against GOGUE and his people, immediately
consequent upon his repulse from Ros.

V. 22. *I will plead against him with pes-*
ilence, and with blood, &c.] "Peste, *sive*
"morte." (Hieron.) This menace, declares a
 powerful intervention of Providence for the
 overthrow of THE TYRANT; according to the
 Commentary of Vitringa, "GOD will exe-
 "cute a *signal example* of HIS vengeance,
 "for the welfare of HIS CHURCH; and will
 "destroy the formidable hosts by tremen-
 "dous judgments, causing them either to be
 "cast down by tempests *with which HE*
 "*will oppose them from heaven*, or to be
 "consumed by pestilence and other plagues,
 "or mutually to destroy each other." See
 above, page 12:

CHAPTER XXXIX.

VERSE 2. *And I will lead Thee forth.*]—The Hebrew word in the existing mss. and in the printed Bible, is ששאתי; in some copies, according to Kennicott, are found ששאתי, ששאתי, ששאתי, and ששאתי. This verb is no where else to be met with in the Hebrew language, (for the LXX, and the sense, show that it erroneously assumed in Ezekiel, xlv. 13); and it is evident, that both the Greek Interpreters, and St. Jerom who translated from the Hebrew in the fourth century, read here simply ששאתי, or ששאתי, from ששאת, *deportare**; the former rendering the passage by καταξω, and the latter by *educam, I will lead thee forth.* The Rabbins, (to whom the science of sound criticism is unknown,) according to their customary reverence of the written letter

* See Judges, xvi. 31. 1 Sam. iv. 4.

of their Scriptures in prejudice of the spirit and meaning, appear to have regarded this word, which at length appeared with a double ω , as a word of intricate signification; and because they could receive no sense from it, thought it advisable to impose a sense upon it, rather than, by a judicious investigation, detect its origin in an ancient inadvertency of transcription. They could only draw a sense from the root $\omega\omega$, *six*, from which they imagined a verb, $\pi\omega\omega$, to have been formed, signifying “*to six*.” But here they were not much advanced; and it was necessary to enrich the meaning of this barren word, which of itself conveyed no idea. Some therefore explained it to signify, “I will leave but *a sixth* part of thee;” and others, “I will *strike* thee with *six* plagues.” I have followed the earlier interpretation, which the context appears to my best judgment to support. See v. 3 and 4 of the former chapter.

V. 3. *I will smite* THY bow out of THY left hand and cause THINE arrows to fall out

of THY *right hand*.] This figure is drawn, from the arms in use in the time of the Prophet; and forcibly describes, the violent and total *disarming* of the Invader.

“ At the moment in which THE ENEMY
“ entered Moscow, he beheld the destruc-
“ tion of those preposterous hopes by which
“ he had been flattered :—After sustaining
“ incalculable losses, he recognised, at last,
“ the phrensy of his expectations, that the
“ foundations of the Empire would be
“ shaken by his occupation of Moscow.
“ Nothing remained for him but a precipi-
“ tate flight : the resolution was no sooner
“ taken than it was executed, and he fled,
“ abandoning nearly the whole of his sick
“ to the mercy of an enraged people ; and,
“ leaving Moscow, completely evacuated
“ it. — Let us then hasten to pursue this
“ impious INVADER ! — Already do we be-
“ hold him in full flight, abandoning his
“ baggage, burning his war-carriages, and
“ reluctantly separating himself from those
“ treasures, which his profane hands had
“ torn from the very altars of GOD. Already

“ desertion and famine spread confusion
“ before NAPOLEON ; and behind him, arise
“ the murmurs of his troops, like the roar
“ of threatening waves.

“ That awful ARM, which sustains the
“ just and strikes the unjust, is now mani-
“ festly stretched forth in wrath over the
“ heads of our enemies ! and while they are
“ falling by thousands in one extremity of
“ Europe (Spain); at the other their graves
“ are digging in the soil of that Empire, which
“ they vainly menaced with annihilation.”

*Testimony of Prince Koutousoff, Oct. 4 and
19, 1812.*

“ The retreat of THE FRENCH is a flight
“ without example, abandoning every thing
“ that demands carriage, even to their sick
“ and wounded. The traces of this fearful
“ career are marked with every species of
“ horror. At every step is seen the dying
“ and the dead; not merely the fallen in
“ battle, but the victims of famine and
“ fatigue. In two days, even in sight of
“ my division, their despair has blown up
“ one hundred ammunition waggons, while

“ the sudden movement of my troops has
“ caused them to leave untouched an almost
“ equal number. We destroy these fugi-
“ tives wherever we meet them ; and when
“ they attempt to make the least stand, the
“ brave Sons of the Don, assisted by their
“ artillery and the chasseurs, soon re-
“ lieve the Empire of hundreds of its in-
“ vaders.” *Testimony of Count Platoff,*
Nov. 1812.

“ RUSSIA now exhibits an exalted aspect
“ to the whole world. On the one side we
“ see a valiant army, whose regiments are
“ unbroken, and whose warriors are ani-
“ mated with an elevated feeling of ven-
“ geance for their homes, for the plundering
“ of their towns and villages ; vengeance
“ for humanity.— On the other side ap-
“ pear *the ruins of an immense army, in*
“ *which numerous foreign nations were united*
“ *together, to destroy a powerful nation in*
“ *the bosom of its native country.* They
“ were encouraged by a hope of the result,
“ but that result was deceptive. One single
“ calamitous blow threw this immense host

“ into confusion. *They fly*, pursued by
“ fear and terror. They are followed by
“ hunger; having no food they are in
“ despair, and forced to eat dead horses,
“ forced to do what their polished contem-
“ poraries can scarcely believe—*feed upon*
“ *the bodies of their own dead brethren*. The
“ roads by which they fondly dreamed to
“ retire, in triumph and laden with booty,
“ are covered with their dead bodies. Their
“ sick and wounded are thrown aside by
“ them on their march, and left a prey to
“ famine and the cold. All these unfor-
“ tunates, condemned to perish far from
“ their own countries, curse, *in different*
“ *languages*, ambition as the cause of their
“ destruction. Worn out with sufferings,
“ they have lost all confidence in fortune
“ and in their leaders. Their cannon are
“ taken by hundreds. They themselves
“ surrender by entire detachments. Such
“ is the condition of the two armies, which
“ are now to decide the fate of many
“ nations” *Extract from the St. Petersburg*
Gazette of Dec. 11, 1812.

V. 4. THOU SHALT FALL UPON THE
FACE OF THE FIELD, FOR I THE LORD
HAVE SPOKEN IT!]

V. 6. *I will send A FIRE upon MAGOGUE.*] The name of Magogue, in its most extensive acceptation, appertains (as we have seen) to all the nations of the European continent; from the Don to the Western Ocean. In this verse, however, we are plainly to understand it with the limitation prescribed at the opening of THE PROPHECY; namely, *in consociation with GOMER*, and as denoting *the proper dominions of GOGUE*. Upon that land, the Almighty declares, "*I will send A FIRE.*"

What is meant by A FIRE *sent upon a nation*, we learn in the poetical phraseology of the Scriptures. “*A fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the heads of the tumultuous ones. Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives!*”—Jerem. xlviii. 45, 46. The sentence therefore appears to mean, *that the dominions of GOGUE shall be subjected to the calamities of WAR.* “The people shall be as fuel of the fire, no man shall spare his brother.” Is. ix. 19. This menace is the same as that pronounced in the preceding chapter of Ezekiel; “I will call for A SWORD against HIM,—man’s hand shall be against his brother!” The Greek reads here, $\epsilon\pi\iota$ ΓΩΓ, “*upon GOGUE* ;” and the Alex. MS. $\epsilon\pi\iota$ ΣΕ, “*upon THEE*,” i. e. GOGUE.

Ibid. *And on them that dwell securely in the Isles.*] There is something infinitely awful, in the doubt which hangs over the legitimate import of this clause. The Greek

version has interpreted it with a contrary sense, "*and the Isles shall dwell securely,*" *και κατοικηθησονται αι νησοι επειρηνης*: but the former is the sense in which it is most generally received, and we have certainly no positive authority to reject it for the latter. At the same time, on comparing the whole of the context, the ancient reading of the Septuagint appears entitled to attention.

V. 7. *MY people Israel.*—See note on ch. xxxviii. ver. 16.

V. 8. *THIS IS THE DAY, &c.*] "This is *THE DAY*" so long foreshown to the Church, in which the last great instrument of God's wrath upon earth shall be cut off; *THE DAY* which proclaims the speedy consummation of the earthly scenes of prophecy, and of the trials of *THE EARTHLY CHURCH*; and also the proximate manifestation of that tremendous, but glorious *CHANGE*, in preparation for which alone *THAT CHURCH* was originally planted. "THIS, therefore, is *THE DAY* which *THE LORD* hath made; let us rejoice and be glad in it."—It is when this day shall be *completed* that the Church shall

exclaim ; “ We give THEE thanks, O LORD
 “ GOD ALMIGHTY, which art, and wast, and
 “ art to come ; *because THOU hast taken to*
 “ THEE THY *great power, and hast reigned.*
 “ And the nations were angry, and THY
 “ wrath is come, and the time of the dead
 “ that they should be judged, and that THOU
 “ shouldest give reward unto THY servants
 “ the prophets, and to the saints, and them
 “ that fear THY NAME, small and great;
 “ AND SHOULDEST DESTROY THEM THAT
 “ DESTROY THE EARTH !” Rev. xi. 17, 18.

V. 9. *Shall burn the weapons, &c.*] This representation, of the *unparalleled wreck* of the armies that should invade and ravage Ros, (and which is poetically and forcibly described as supplying fuel sufficient for the consumption of seven years, by the fragments of shields and lances, bows and arrows, javelins and spears, the implements of war employed in the time of the Prophet;) is one of the most striking circumstances in this prophetic picture.

V. 10. *And they shall* spoil those that spoiled them, &c.] The armies which, in

their first successful invasion of Ros, had amassed a great spoil, shall be despoiled of their plunder, and themselves become a prey to the avengers of the desolated country.

V. 11. *A place of name, &c.*]—So the passage is rendered by the Greek translators, and by St. Jerom; and the original admits of this interpretation equally with that in our common version; *I will give Gog a place of burial* there: the word סֵמ (sem) signifying both *name* and *there*. “Locum nominatum, sepulchrum.” (Hieron.) Τοπον ονομαστον, “a place of distinguished name.”—And this dreadful sarcasm is immediately explained; a *cemetery* or *charnel-house*, for his multitudinous army sacrificed to his infuriate cupidity and ambition.

Ibid. *In the valley, &c.*] See note to verse 15.

Ibid. *Wherefore they shall bury;*] i. e. on account of the intolerable stench, arising from so vast a multitude of corrupting carcasses, spread over the face of the land; “for it shall cause the passengers to stop their

“ *noses.*” This version of our translators is received by the Jews, as we learn from David Levi. St. Jerom takes the whole passage thus : “ I will give GOGUE a place
 “ of name, a sepulchre, which shall *fill with*
 “ *astonishment* those who pass by : — quæ
 “ *obstupescere facit* prætereuntes.”

Ibid. *They shall call it, &c.*] — See ver. 16.

V. 13. Seven months, &c.] — So again at V. 14, “ *after seven months* they shall *still* make
 “ search.” Here the prophet foretells, that the terrible and unexampled destruction which would overtake the *army of nations* led on by GOGUE, in their flight from Ros, should cause the land to be so extensively loaded with their dead, that *seven months* (from the time of their slaughter,) should not suffice for burying all their scattered bones. It is for the Christian world to question itself, whether *any such fact* has yet been presented to the experience of mankind ?

“ Your Majesty passed the Niemen *with*
 “ 400,000 men : — But YOUR ARMY, the

“ *chosen army of FRANCE, of GERMANY,*
“ *and of ITALY, exists no more; there bleach*
“ *unburied the bones of the brave men who*
“ *saved FRANCE at Fleurus, FRENCHMEN*
“ *who conquered in Italy, who survived the*
“ *burning climate of Egypt, and who fixed*
“ *victory to your standards at Marengo, and*
“ *Austerlitz, Jena, and Friedland.*” *Letter*
of the CROWN PRINCE of Sweden, to the Em-
peror Napoleon, 13th March, 1813.

V. 13. *It shall be unto them for A RE-*
NOVN.]—The overthrow of GOGUE *and his*
host, was foreordained to be *a renown* to
that people which, under GOD, should be
employed to bring it to pass; the *renown*
forms an express part of the prediction, and
it was therefore provided for them in the
purposes of the Almighty. It is thus, that
the illustrious Emperor of Ros consigned
that RENOWN to his own valiant and faithful
armies, after the close of the year 1812.

“ Soldiers! That year is gone! That
“ memorable and glorious year, in which
“ you have levelled with the dust the pride

“ of our insolent INVADER! That year is
“ gone, but your heroic deeds remain.
“ Time cannot efface their remembrance :
“ they are present with ourselves — they
“ will live in the memory of posterity.

“ The deliverance of your country from
“ an host of confederate powers, leagued
“ against her very existence, has been pur-
“ chased by your blood. You have acquir-
“ ed a right to the gratitude of Russia, and
“ to the veneration of foreign realms. You
“ have proved to mankind by your fidelity,
“ your valour, and your perseverance ; that
“ against hearts filled with love to GOD,
“ and loyalty to their Sovereign, the efforts
“ of the most formidable enemy are but as
“ the furious waves of the sea breaking
“ upon an immoveable rock : after all their
“ tumults, they leave but the confused
“ sound of their own repulse. You have
“ all shared the same hardships and the same
“ dangers. You have ALL had but ONE
“ SOUL. This ennobling conviction should
“ make you proud of these equal military

“honours*. They will every where proclaim
“you — *faithful sons of RUSSIA! Sons, upon*
“*whom GOD THE FATHER bestows His pa-*
“*ternal blessing!*”—January, 1813.

But surrounding nations will not consent, to separate the nation from its CHIEF in renown; and the Emperor of Austria thus stood forward, to render that justice, which the paternal breast of the Emperor of Ros declined assuming to himself.

“The illusion of glory carried the Emperor Napoleon into THE HEART of the
“RUSSIAN EMPIRE; and a false political
“view of things induced him to imagine,
“that he should dictate a peace in Moscow, should cripple the RUSSIAN POWER
“for half a century, and then return victorious. When the magnanimous constancy
“of THE EMPEROR OF RUSSIA, the glorious deeds of *his warriors*, and the unshaken
“fidelity of *his people*, put an end to this
“dream, it was too late to repent it with
“impunity. *The whole FRENCH army was*

* Silver medals, consecrated, and distributed to every individual in the Russian army.

“ scattered and destroyed: in less than four
 “ months we have seen the theatre of war
 “ transferred from the Dneiper and the
 “ Dwina, to the Oder and the Elbe. This
 “ rapid and extraordinary change of for-
 “ tune, was the forerunner of an important
 “ revolution in all the political relations of
 “ Europe.” *Manifesto by H. M. the Em-
 peror of Austria, King of Hungary and
 Bohemia.* 1813.

V. 15. *The Valley.*] — Our version here renders the Hebrew word עִיר, *city*; in the same sense it is also rendered by the Greek. But Michaelis has satisfactorily shown, that עִיר has likewise the signification of *valley*, or *plain*; as in Psalm lxxii. 16, where the sense is impaired by rendering it *city**. And since no city is intimated in the context, and since the place of interment for the numerous dead is immediately before called by “*valley* (גִּי),” (v. 11.) this sense appears the most consentaneous in this place.

V. 16. *Shall be called, &c.*] — This mode

* “*Suppl. ad Lex. Heb. in verb.*” N. 1890.

of expression is frequently employed in the prophetic language, to signify *may suitably be called*. And so here, when it is said, “*they shall call it the valley of the* **MULTITUDE OF GOGUE**—the name of the “*valley shall be* **MULTITUDE** ;” we are not to understand this as affirming, that the place will really bear that name, but, that *it might fitly be so denominated*. Compare Is. xix. 18. Jer. xxiii. 6. Zech. viii. 3. Matt. i. 23. The Greek renders it, *ονομα της τοπης ΔΙΑΠΤΩΣΙΣ*, “the name of the place “*ruin, disappointment, or disaster.*” *διαπλωσις, ruina, frustratio, infortunium, lapsus vitæ.*

V. 17, 18, 19, 20. **MY SACRIFICE—MY TABLE, &c.]** These four terrific verses demonstrate the community of design and object, between the conclusion of this prophecy of **EZEKIEL**, and the conclusion of the prophecy of **THE APOCALYPSE**, especially c. xix. xx., which relate to the same great catastrophe and consummation. The following is the answering passage in the prophecy of **ST. JOHN** :

“And I saw an angel standing in the

“ Sun, and he cried with a loud voice, say-
 “ ing to all the birds that fly in the midst
 “ of heaven, ‘ *Come and gather yourselves*
 “ *together unto THE SUPPER of THE GREAT*
 “ *GOD. That ye may eat the flesh of kings*
 “ *and the flesh of captains, and the flesh of*
 “ *mighty men; and the flesh of horses, and*
 “ *of them that sit on them; and the flesh of all,*
 “ *both free and bond, both small and great.’ ”*

— Chap. xxi. ver. 17, 18. The verse which immediately introduces these two verses, shows, by repeating the description employed before in chap. xvii. 14, that they relate to *the LAST TYRANT of the CHURCH* prefigured in that chapter; and the two verses show, by their correspondence with the prophecy of Ezekiel, their further relation to *the armies of GOGUE* mentioned in the following chapter of the Apocalypse, xx. 8. And thus they serve to demonstrate, that *the LAST TYRANT of the Church*, and *the tyrant GOGUE*, are one and the same object in the scope of prophecy.

V. 18. *All of them fatlings of BASHAN.*]
 “ *Per robustos Basanis, arietes, juvencos,*

“ *tauros* — *adumbrantur gentium tyranni insolentes, crudeles, efferi.*” LOWTH, *Præf. vi. in Poes. Heb. note.* “ By strong rams and bulls of Basan, are signified the insolent, cruel, and ferocious tyrants of the nations.”

V. 21. *I will set MY GLORY among THE NATIONS.*] There never was a period, in which the overruling arm of GOD was more promptly recognised by the nations of CHRISTENDOM, than the present period; and there never was an event, which more imperiously called forth such recognition, than the recent “judgment” which His arm “has executed” before the face of the Christian Church, upon the armies of the modern MAGOGUE and GOMER, in the land of Ros. To that Almighty agency, the “renowned” leaders and warriors of the armies of Ros have ascribed, with one common voice of praise, all their triumphs; and their voice is answered by the highest and lowest in the surrounding nations.

“ This wondrous reverse, which has struck
“ THE TYRANT OF EUROPE on the fields

“ of RUSSIA, seems more like the sudden
“ overthrow of the host of PHARAOH in the
“ Red Sea, than any human means of dis-
“ comfiture. Surely, then, the most stub-
“ born infidel cannot behold those mighty
“ acts of THE MOST HIGH, and not believe
“ and tremble*!”

“ BUONAPARTE is wholly defeated in
“ RUSSIA! He is conquered, and a fu-
“ gitive! And what can we say more?
“ We have seen his army pass from victory
“ to victory; we have seen it overthrow
“ kingdoms and subjugate realms — insult
“ sovereigns and oppress peasants — violate
“ every human right, and diffuse every
“ species of human misery. And now,
“ *Where is it? Where shall we look for it?*
“ ‘A wide and capable destruction has
“ swallowed it up.’ In this awful event we
“ rather admire in humility THE DISPEN-
“ SATION OF PROVIDENCE, than exult with
“ pride over the fall of an haughty foe: it
“ is hardly to be viewed as an occurrence
“ *between man and man, or between nation*

* Morning Post, Dec. 17, 1812.

“ *and nation ; but as A DIVINE JUDGMENT*
“ *upon the earth *.*”

If such could be the immediate and simultaneous reflections of our daily journals upon the “JUDGMENT *then* EXECUTED,” it is manifest, that there is evidence sufficient before mankind, to “*give GOD the glory.*”

V. 23. *The WHOLE HOUSE of ISRAEL.*] The *Sequel* of this prophecy, which relates to the impending issue of GOD’s purposes, after the final termination of His Church’s calamities upon earth, appears to embrace, and to unite, the circumstances both of the figurative and the literal *Israel*, in the future Universal Church of the Messiah : according to the excellent observation of St. Augustine †. It is plainly applicable to *both Churches*. For, as the *literal Israel* were thrown into a state of captivity and oppression for their continued rebellions and iniquities ; so have we ground of the fullest assurance to be convinced, that the depravity, irreligion, infidelity, and *practical apostacy* which had so generally infected the

* Times, Dec. 17, 1812:

† See page 74.

nations denominated *Christian*, the *figurative Israel*, at the occurrence of the late "GREAT COMMOTION" in Christendom, was the moral cause of all those nations being surrendered by the Divine Providence to the bondage and affliction, under which they have so bitterly groaned for many years past. But the termination of that bondage, opens the prospect of ultimate and proximate redemption to ALL, both Christians and Jews; *in the manner*, and *in the order*, which was always understood and expected by the Apostolic Church*. The designation, "*My people*" — "*the people of God*" — "*the children of Abraham*," are ascribed to *the former* as well as to *the latter*; and *the final scene* of glory, bliss, and peace, which shall succeed to this present lapsing scene, is represented to both Churches under the same common figure, of "JERUSALEM," and "THE KINGDOM of DAVID."

V. 26. *And they shall forget their reproach.*] Our version translates, "*after*

* *Preface*, p. xlvi. — li.; and "CHRISTIAN'S SURVEY," 2d edit. p. 187—189.

“they shall have borne their reproach.” I cannot but understand the word וָשָׁח, as from שָׁח, *obliviscor, to forget*, and not from שָׂח, *fero, sumo, to bear*. As in Lamentations, iii. 17, וְשִׁחִי טוֹבָה, *“I forget prosperity;”* which the LXX render, ἐπιλαθομένην ἀγαθὰ. I therefore suspect, that in this verse of Ezekiel we ought to read λησόνται in the Greek, instead of ληφόνται, especially as there is already a various reading of this word. Parallel in design with this verse of Ezekiel, appears to be that of Isaiah, liv. 4. *“Thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.”*

V. 29. *Hide MY FACE any more.*] This closing promise, derives the most complete elucidation from the conclusion of the book of THE APOCALYPSE: *“I saw the HOLY CITY, the NEW JERUSALEM: — and the throne of GOD and of THE LAMB shall be in it, and THEY SHALL SEE HIS FACE; and there shall be NO NIGHT THERE, for the LORD GOD GIVETH THEM LIGHT; and they shall reign FOR EVER AND EVER.”*

Ibid. *For I have poured out Mine anger, &c.] i. e. I have exhausted all Mine anger.*
 — Our translation renders, “*when I have poured out MY Spirit.*” The Greek seems to read better, *αὐτὸν ἐξέχεα τον θυμον μου*: And so the old Italic version; “*Et non aver-*
tam amplius faciem meam ab eis, pro eo quod
effudi iram meam in domum ISRAEL.” In the Hebrew the words are, “אֲשֶׁר שִׁפְכְתִי אֶת רוּחִי,
 “ — שִׁפַּךְ, signifies *effundo, to pour out*, either
 “ in part or entirely.” Here it appears to mean the latter, and to signify, *to exhaust*.
 Jerom says, “*ruhi, רוּחִי, proprie sonat spirit-*
um meum, et nequaquam furorem meum.”
 But the more ancient Greek interpreters, together with our ablest lexicographers, find the sense of *ira, furor, anger*, in the word רוּח; and so our own translators have rendered it in Judges, viii. 3.—“*then their*
 “ *anger was abated towards him.*”

The gracious declaration expressed in this concluding sentence of the prophecy, appears to intend the same with that conveyed in the evangelical assurances given by Isaiah: “*Speak ye comfortably to Jerusalem, and*

“ cry unto her, that her warfare is accom-
“ plished, that her iniquity is pardoned! —
“ In a little wrath I hid MY face from thee for
“ a moment; but with everlasting kindness
“ will I have mercy on thee, saith THE LORD
“ thy REDEEMER! — For in MY wrath I
“ smote thee, but in MY favour have I had
“ mercy on thee.” Which blessed promise
assumes its most perfect and transporting
form in the Apocalypse of St. John: — “ And
“ I heard a great voice out of Heaven, say-
“ ing; ‘ BEHOLD! *the tabernacle of GOD is*
“ *with MEN, and HE will dwell with them,*
“ *and they shall be HIS people, and GOD*
“ *HIMSELF shall be with them, and be their*
“ *GOD. And GOD shall wipe away all tears*
“ *from their eyes; and there shall be no more*
“ *death, neither sorrow, nor crying, neither*
“ *shall there be any more pain; for the former*
“ *things are passed away.*’ And HE that sat
“ upon the throne said, ‘ BEHOLD! I MAKE
“ ALL THINGS NEW!’ ”

THE CONCLUSION.

IF we now reflect upon the various scattered truths which are drawn into one focus in the preceding pages, and if we contemplate the luminous and multiplex force of truth which their converging rays produce, we can hardly withstand the conviction, that at "*this day* is THIS SCRIPTURE *fulfilled* "*in our ears,*" in almost all its circumstances.

We have seen HIM, whom the style of "*GOGUE of the land of MAGOGUE*" most intelligibly and distinctly describes, go forth from his Empire for his own destruction. We have seen him "*ascend as A STORM,* "*and go up as A CLOUD, to cover the land of* "*Ros, Mosc, and TOBL.*" We have looked on, and have watched the workings of "*his* "*evil thoughts.*" We have beheld him penetrate "*into THE MIDDLE OF THAT LAND,*

“to take a spoil and to divide a prey.” There, we have seen *“his bow smitten out of his left hand, and his arrows fall out of his right hand.”* We have seen *“the bones of MAGOGUE, GOMER, and TOGARMAH, and of his MANY NATIONS with him,”* scattered in retreat over the whole track by which his INVASION had advanced; and their carcasses accumulating in loathsome and unexampled masses, upon the surface of the land. We have seen all the *“RENOWNED”* actors of this slaughter looking up to HEAVEN, for the author of *“THE JUDGMENT which their arms were made to EXECUTE;”* and yielding all *“THE GLORY to GOD.”* We have seen *“A SWORD called forth, at length, against THE INVADER, throughout all the regions of THE CHRISTIAN CHURCH.”* And now, at last, we behold *“A FIRE sent upon MAGOGUE;”* and we are actually engaged in marking its progress, and in expecting its event. If, therefore, something yet remains to try the sceptic or the waverer, enough has been effected to satisfy and animate the humble believer,

who will now "*stand still, and see the salvation of THE LORD.*"

The GREAT CIRCUMSTANCE, which renders the ultimate fulfilment of the prophecy of GOGUE a matter of such vast concernment to the Christian Church and to the world, cannot be better stated than in the words of Clarius: "*HÆC est ULTIMA PROPHETIA; quam nulla sequitur alia nisi quæ de ÆTERNI TEMPLI INSTAURANDI imagine loquitur**.—THIS is the LAST PROPHECY; which is succeeded by no other than that which treats of the figurative building of THE ETERNAL TEMPLE."

In fact, THIS is the last, in the entire series of the prophecies, which respects earthly affairs and the *secular* interests of the Church. We plainly see, in Ezekiel and in St. John, that THIS is the prophecy of THE CONSUMMATION; to be succeeded only by that state, which both those prophets were directed to describe as the opening of THE ETERNAL TEMPLE of God: that

* See "*Critici Sacri*," tom. v. col. 207.

GREAT RESULT and issue of the PRESENT DISPENSATION, towards which the generations of mankind have been advancing through a flux of very many ages; which ages will then find their end, and Time subsist no longer.

In this *one point* of prophecy meet, both the prediction of GOGUE, expressly so denominated, and that of the unnamed LAST TYRANT, to whom the Church in all ages has agreed to assign the designation of ANTI-CHRIST, as descriptive of the nature and end of his hideous Empire. Here, both are identified with each other; and GOGUE, and ANTICHRIST, are found to be but ONE and the SAME INDIVIDUAL.

This truth was discernible to all, who compared and examined the collective purport of the prophecies with attention, and with a judgment free from every prepossession of system. That the actions of *both* were to have place in *the same* concluding period of time, was obviously manifest. Hence St. Augustine speaks of ANTI-CHRIST and of GOGUE, indiscriminately,

to mark out that period. "The *last persecution* of the Church," says he, "which will be inflicted by ANTICHRIST, JESUS himself will extinguish by HIS PRESENCE."

—"When the thousand years are ended, Satan shall be loosed from his prison, and shall go forth to deceive the nations which are within the four corners of the land, GOGUE and MAGOGUE;—this will be the *last persecution* that the Church shall suffer in the whole world; the last judgment being then impending*."

And again; "this *last persecution* will proceed from ANTICHRIST†." And very little consideration was needed to discover, that the personalities of the two in prophecy, were also one and the same in fact: "GOGUS est ANTICHRISTUS—GOGUE is ANTICHRIST;" observed an elaborate commentator of a former age‡. For though some persons erroneously imagined that GOGUE was the name of a people, (from not having compared the

* See page 10. † "De Civit. Dei," lib. xx. c. 13.

‡ POLE, "Synopsis." Ezek. xxxviii.

prophecy of St. John with that of Ezekiel,) yet the ablest interpreters have long since recognised their error, and have pointed it out. “*Nec regionis aut populi nomen, ut* “*vulgo putatur, sed regis aut SUMMI IMPE-* “*RATORIS terræ Magog**.— It is neither “the name of a country or of a people,” says Michaelis, “but that of the king or “EMPEROR of the land of *Magogue*.”

But, if the prophecy of GOGUE is to be considered as *now* in course of actual fulfilment, and indeed as being in the greater part already fulfilled; what (*the Millennarians* will demand) is become, of *the thousand years*, or *millennium*, which was to precede the fulfilment of that notable prophecy? and of the *first resurrection*, of the *reign of the Saints with Christ* during those thousand years, and of all “*those blessed promises of* “*which I deprive the Church*†?” lastly, of the *binding of Satan*, from which event the beginning of those *thousand years* was to be

* “*Supplem. ad Lex. Heb.*” No.

† See Preface, p. li.

computed? Let the good sense of St. Augustine, in this particular, reply to all these questions; and to the last, first.

1. "The '*binding of Satan*' not only took
" place at the time when the Christian
" Church *began* to extend itself from Judea
" over the heathen nations, but it also now
" actually continues; and will continue un-
" til the end of the Christian age, when he
" will again be loosed. For mankind are
" now converted from the infidelity in
" which Satan had held them; and they
" will undoubtedly so continue until *that*
" *end*.—Then he will be again let loose,
" though only *for a short time*.—It is not
" said, that Satan shall not deceive *any one*,
" but that he shall not deceive THE NA-
" TIONS (that is, without doubt, *the*
" NATIONS *which compose* THE CHRISTIAN
" CHURCH,) until the thousand years are
" expired.—*Hæc autem alligatio diaboli*
" *non solum facta est, ex quo cœpit Eccle-*
" *sia præter Judæam terram in nationes*
" *alias, aliasque dilatari; sed etiam nunc*
" *fit, et fiet usque ad terminum seculi, quo*

“ solvendus est ; quia et nunc homines ab
 “ infidelitate, in qua eos possidebat conver-
 “ tuntur, et usque in illum finem sine dubio
 “ convertentur*. — Tunc autem solvetur,
 “ quando et breve tempus erit†. — Nec
 “ enim dictum est, ut non seduceret *ali-*
 “ *quem*, sed ut non seduceret jam GENTES,
 “ in quibus ECCLESIAM procul dubio voluit
 “ intelligi ; donec finiantur mille anni‡.”

And, that this “*binding of Satan*,” in respect of his power over THE NATIONS brought into THE CHURCH, is to be interpreted of the victory obtained by the ministry of OUR LORD upon earth, HE HIMSELF seemed to intimate when he said : “ *I beheld SATAN*
 “ *as lightning fall from heaven !* ” and when he solemnly gave to His disciples “ *power*
 “ *and authority over all devils.* ” Then did that coercion of Satan commence, which terminated in that amazing event, the *final extirpation of Paganism* in the Roman Empire ; of which event Mr. Gibbon is constrained to remark, that it “ *is perhaps the only example*

* “ *De Civ. Dei*,” lib. xx. c. 8. † Ibid. ‡ Ibid. c. 7.

“ of the total extirpation of an ancient and
 “ popular superstition ; and may therefore
 “ deserve to be considered, as *a singular*
 “ *event* in the history of the human mind *.”

2. With respect to the next question which *the Millennarians* may propose ; viz: Where are *the thousand years*? Let the same authority reply. “ *This period* embraces the
 “ *whole compass of time*, between the first
 “ coming of Christ and the end of ages,
 “ when He will come again.—The *thou-*
 “ *sand years*, are assuredly put to denote *all*
 “ *the ages of this dispensation*, and to signify,
 “ by a perfect or round number, the *total*
 “ *sum or plenitude of time*.—“ Totum hoc
 “ tempus quodlibet complectitur, a primo
 “ scilicet adventu Christi usque in seculi
 “ finem, quo erit secundus ejus adventus†.
 “ —Certe *mille annos pro annis omnibus*
 “ *hujus seculi* posuit, ut *perfecto numero* no-
 “ taretur *ipsa temporis plenitudo*‡.” This
 number, “ *a thousand years*,” appears evi-
 dently to denote a *very long period* of time,

* “ *Roman Emp.*” c. 27. † Ibid, c. 3: ‡ Ibid, c: 7.

indefinitely, just as in the same prophecy, “*one hour*” is made to denote a *very short period, indefinitely*. And here it ought to be noticed, that the Millennarians choose to understand *this one number* in the prophecy literally, while they assume *all other numbers* in the same prophecy mystically or figuratively*; for which arbitrary and capricious distinction, they have no ground whatever of pretext. This sum of years, therefore, begins from *the victory of the gospel over paganism*, and terminates with *the time and downfall of Gogue*, according to St. John. The appearance and elevation of that last tyrant of the Church, as we are informed in the prophecy of Ezekiel, was to be attended by a “**GREAT COMMOTION**” among the nations of the Church, answerable to the figure of “*Satan again let loose*,” though only for a short time, “*to deceive those nations*.” Now, as St. Augustine was able to discern and explain the *commencement* of the period, and to find the *first binding*

* See Preface, p. xlii. &c.

of Satan, so it remains for those who are coeval with the conclusion of the period, and who live contemporary with the reign of GOGUE, to discern and recognise the *conclusion of the period*; by finding that *short release of Satan, to deceive and embroil the Christian nations, which was to usher in the rise of GOGUE.*

3. With regard to the remaining question; viz. Where is the *first resurrection*; and the *reign of the Saints with Christ*, during the interval extending from the first coercion of Satan to the end of time? I have here to observe, that *the Millennarians*, in their eagerness to have their opinions established, have overlooked the positive words of the prophecy; which, far from supporting the fiction of a reign of embodied beings with Christ upon earth, expressly and distinctly limit that privilege to *souls*, ψυχαι*—the *souls* of the faithful, in their state of separation from the body. Such *souls*, are said to be alive and to reign with

* Rev. xx. 4.

Christ during the whole prophetic thousand years. But, if *the binding of Satan* was effected at the first coming of Christ, and if all the ages which have elapsed since that period are parts of those prophetic thousand years, then it will be easy to perceive, what is signified by that *first resurrection*, and by that *reign of souls with Christ*, which are mentioned in the prophecy of St. John. Both those figures must represent the blessed state of all disembodied souls, or departed spirits, who “*die in the Lord*,” from the generation to which the gospel was first preached, to that last generation, which “*shall not die, but shall only be changed*.”—“Although they are no longer united to their bodies,” says St. Augustine, “yet *their souls reign with CHRIST* while the thousand years are running out; wherefore in this same book, and to the same effect elsewhere, we read: “*Blessed are the dead which die in THE LORD from henceforth! Yea, saith THE SPIRIT, that they may rest from their*

“labours, and their works do follow them.”—
 “Quamvis ergo cum suis corporibus non
 “dum sunt, jam tamen EORUM ANIMÆ
 “regnant cum ILLO, dum isti mille anni decur-
 “runt. Unde in hoc eodem libro et alibi
 “legitur: *Beati mortui, qui in DOMINO*
 “*moriuntur; amodo jam etiam dicit SPIRI-*
 “*TUS, ut requiescant a laboribus suis; nam*
 “*opera eorum sequuntur illos*.*” These
 blessed souls, we are assured by OUR
 LORD, “shall not taste of death, but ARE
 “PASSED FROM DEATH UNTO LIFE.” And
 this is truly “the FIRST resurrection;”
 and over such souls it is certain that “the
 “second death will have no power.”—“They
 “are absent from the body, and are present
 “with THE LORD. — They are, actually,
 “with HIM in Paradise.” And in whatever
 part of this long interval of time they sever-
 ally depart the world, they “reign with
 “HIM,” until the general resurrection, and
 the transmutation of the last undying gene-
 ration of the faithful.

* Ibid. c. 9.

Thus then we see, that the arguments which *the Millennarians* might oppose to the *actual fulfilling* of the prophecy respecting GOGUE, are disarmed of all their strength, and will be deemed of no avail by those, whose ears are more open to the simplicity of truth, than to the decoys of system or the fascinations of fancy; for, all that *the Millennarians* still look for as preliminary to the fulfilling of that prophecy, has already taken place. And therefore, the evidences which have been assembled, in proof that the prophecy of Ezekiel is in actual course of accomplishment, remain in all their force.

And, with a prospect thus stupendous and imminent, will CHRISTIAN SOCIETY put itself into no course or posture of *change*; but persist in the same barren routine of life, where that which is professedly sought, is *pleasure*, but that which is really found, is only *dissipation of thought and time*? Thousands perhaps may mock, but there will still be thousands who will hear with wise

concern, and with the reverential awe of faith; and it is for these I write. Their attention will richly recompense me for all the scoffs of the former. Though there were "*five foolish virgins*" in the parable, there were also "*five wise ones*," who presently "*arose, and trimmed their lamps*," and made themselves ready, when they heard "*the cry made, Behold THE BRIDEGROOM cometh!*" And what if that cry is already gone forth into THE CHURCH? If the Prophecy of Ezekiel is thus far accomplished, and if it be now hastening to the end of its accomplishment; "*HE that cometh will come, and will not tarry*;" and, as HE hath himself declared, "*as A SNARE will HE come upon all them that dwell on the face of the whole earth.*"

And now, what *snare* could be contrived, or imagined, so entire and universal, or so exactly answerable to that warning of OUR LORD, as that HE should come at a moment when mankind are framing to themselves visionary prospects, of renewed ages of

earthly transactions ; and when they should begin to sing, with the heathen poet,

Magnus *ab integro seclorum nascitur ordo!*

Lo ! Time's vast tide *begins anew its course !*

When, at the downfall of the *first* tyrant of the Church, (the Babylonian Emperor,) the liberated "*earth was at rest, and broke out into singing ;*" it had, indeed, before it many future ages of terrestrial interest, to engage the future generations of men. But, when the *last* tyrant shall finally fall, it will not be so ; the circumstances of the earth will then have become essentially changed. As the former tyrant was *to begin*, so the latter tyrant is *to end*, "*the times of the nations ;*" and although THE CHURCH may well "*break forth into singing,*" it is not because she perceives *the continuance* of her present *militant* state, but because she descries the signals of its *speedy termination*, and of the commencement of her proximate *triumphant* state. It is, because she may "*begin to look up, and lift up her head, for her redemption draweth nigh.*"

Wherefore—"O LORD JESUS CHRIST!
" who at THY FIRST COMING didst send
" THY messenger to prepare THY way be-
" fore THEE; grant that the *ministers and*
" *stewards* of THY mysteries may likewise so
" prepare and make ready THY way, by
" turning the hearts of the disobedient to
" the wisdom of the just, that at THY
" SECOND COMING, to judge the world,
" WE may be found an acceptable people
" in THY sight, who livest and reignest
" with THE FATHER, and THE HOLY
" SPIRIT, ever ONE GOD, world without
" end!"

THE END.

I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the above mentioned matter. I am sorry to hear that you are not satisfied with the result of the investigation. I have, however, no objection to your making such further inquiries as you may think proper. I am, Sir, very respectfully,
 Your obedient servant,
 J. M. Smith

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